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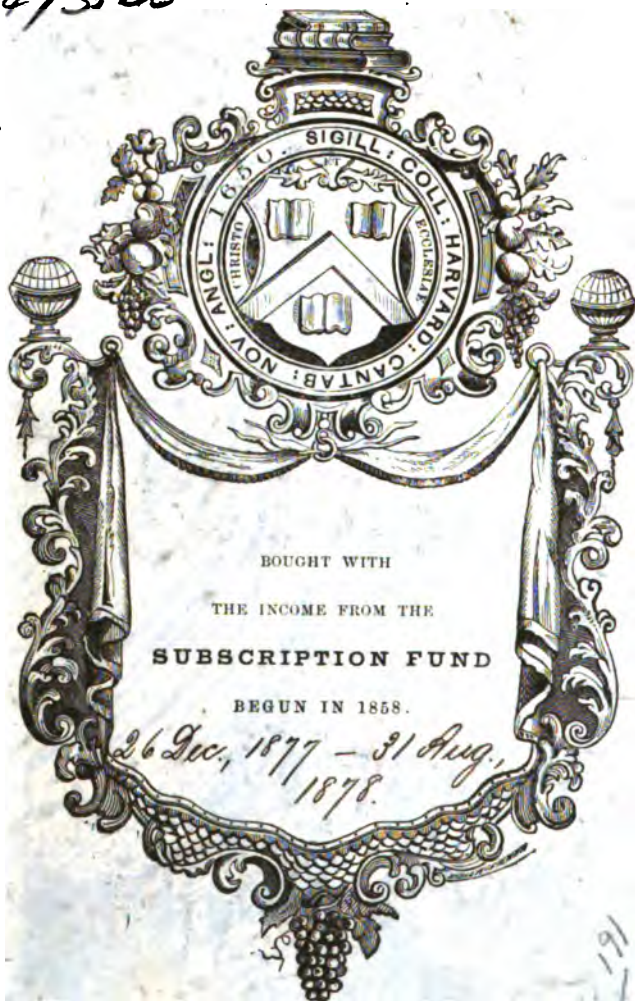
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11473.20

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ENGISHT, AB. 1450 A.D., BY

HERRY LONELICH, skynner,

FROM THE FRENCH PROSE (AB. 1180—1200 A.D.) OF SIRES
ROBIERS DE BORRON.

RE-EDITED FROM THE UNIQUE PAPER MS IN CORPUS CHRISTI COLLEGE,
CAMBRIDGE,

BY

FREDK. J. FURNIVALL, ESQ., M.A.,
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DIRECTOR OF THE EARLY ENGLISH TEXT, CHAUCER, BALLAD, AND NEW SHAKSPEARE SOCIETIES;
HON. SEC. OF THE PHILOLOGICAL SOCIETY, &C., &C.

PART III.

[With a Supplement to Andrew Boorde's 'Introduction and Dictary',
Extra Series, No. X, 1870.]

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
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MDCCCLXXVII.

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THE HISTORY OF THE HOLY GRAIL.

CHAPTER XXXV.

THE ADVENTURES OF THE MESSENGERS WHO GO TO SEEK NASCIENS.

They go backwards and forwards, but can hear no news of Nasciens (p. 2). One night they come to a city and lodge with an old vavasour, who tells them of their danger in coming as Christians to a heathen city (p. 3). Its name is *Touquean* (Fr. roquehan), and it is the birthplace of the parents of St Mary the Egyptian (p. 4). One of the messengers has a vision,—that Joseph of Arimathea appears to him, and tells him that Nasciens is not there (p. 4), and so takes him to a high mountain, shows him a ship in the Grecian sea, and tells him that Nasciens is in it (p. 5).—Next morning he tells his companions, and they agree to go to the sea, get a ship and seek Nasciens (p. 5, 6). They travel shoreward through a hot land (p. 6). One of them dies of thirst, and is buried at Alexandria (p. 7). The others come to the shore, and find a ship with two hundred dead men in it, and a maiden under a plank (p. 7). She tells them that the corpses were the men of her father King Label, who were attacked by the knights of the King of Sarre (p. 8), and all killed; but she, as a maiden, was let go, and has lived in the ship with the corpses ever since (p. 9). The messengers consult what to do, and one advises that they have the corpses buried, and then get a mariner to sail the ship for them (p. 9). So they get people, and bury the corpses by the seaside, and cut an inscription on a rock near (p. 10). They then ask the damsel what she is going to do. She doesn't know, and cries (p. 10). They agree to take her with them, and she consents to go (p. 11). They cannot get a Master for the ship, but provision it, and go on board and to bed (p. 12). A great storm rises, and drives

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Eng. Lit., 1506
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them for three days far out to sea (p. 12, 13). On the fourth day the ship splits into four pieces on a rock; two messengers are drowned (p. 13), two reach the island, and one of them saves the damsel (p. 13). They thank God and ask His protection, and then comfort the damsel (p. 14), and tell her of their faith, and how Christ delivers his friends from all evils (p. 15). She promises to be Christ's servant if He will save them from the danger they are in (p. 15). They look about the rock, see a bit of old wall, and sleep under it (p. 16). Next day they mount the rock, and find a little house most richly furnished as for a lord (p. 16), and in it a gorgeous bed with four posts of gold and precious stones (p. 17). At the head of the bed is the tomb of 'Ypooras, the beste fescien that euere sawh lyvenge ony man' (p. 17). They wonder greatly at the richness of the house, which was made by Hippocraas 'for his maner' or dwelling-place (p. 18).

[on leaf 48, back]

Five Messengers
go to seek for
Nasciens,

and go to and fro
without finding
him.

In a paynim
country,

Now telleth here this Storye Anon,
Whanne the fyve Messengeris weren gon
From the qweene, sire Nasciens to seke
—That Gentyl knyht So good & Meke,— 4
Somtyme towardis they Reden faste,
And sometime bakwardis they prekyd In haste,
for they ne Cowde knowen non Certeinte
In what Contre that he scholde be, 8
Ne neuere tydynges of hym herden telle,
In what Manere to hym befelle;
Where often they weren Abascht ful sore
that of hym Cowden they heren no More. 12
and whanne longe they hadden Reden so
In diuers londis bothe to & fro,
thorwh Alle payneme & othir Contre
where they Supposid him forto han be; 16
and thus sowhten they bothe fer & Ner,
but of hym herden they nowher.
And ful fer they weren Owt of here Contre,
Wherfore Alle ful Sory they be. 20
So that it happid vppon A Nyht
that Into A Cite thei Comen ful Ryht
whiche that was In paynem londe,
As I do 3ow to vndirstonde; 24

- And happed they Comen to an old *vausour*
 that kepte An Ost, & was A Man of honour.
 and whanne they hadde Supped Echon,
 this good man Axede of hem Anon
 Of what Contre and whens they were,
 And what thing that they Sowhten there.
 thanne Answerid the Messengers to hym Agein,
 "Of Sarraz we ben Alle In Certein,
 And thus Riden Abowte In Eche Contre
 A knyht to fynden, ȝif it wolde be,
 That is Iclepud Sire Nasciens
 A worthy man & of gret defens,
 that most wondirfully was lost
 that Ewere ȝit man wiste be ony Cost."
- 28 who take their errand.
- 32
- They say,
 'We seek Sir
 Nasciens.'
- 36
- "What," quod here Ost Aȝen tho,
 "ȝe ben Cristened, so mot I go."
 Thanne he Answerid sone Ageyn,
 "that is Soth, Sire, now in Certein."
 "haw thanne So hardy dorste ȝe be
 Forto Comen Into this Contre,
 Sethen that ȝe knowen *with-owten* dowte
 that ȝe ben dedly hated Al A-bowte
 that ben Contrarye to Owre lay :
 Merveille it is to me how ȝe lyven this day."
- 40 The Host asks,
 'Are you
 Christians?'
- 44
- They confesse
 they are,
- 48
- and driven there
 by stress of
 weather.
- 52
- 56
- He warns them of
 their danger.
- 60
- "Sire," seide On Of the Messengeris tho,
 "Angwisch of wedering Made vs hider to go ;
 be wheche wederyng Oure lord is gon,
 and of vs ne weten where to fynde hym non.
 For we nete whethir Among paynems he be,
 Owther Ellis Among the Cristiente ;
 therfore Supposing to fynden hym here,
 hider we ben comen In this Manere."
 "thanne," quod here ost to hem Ageyn,
 "ȝe don gret folye here In Certeyn ;
 For it May Repenten ȝow ful sore,
 And don ȝow Angwisch ful Moche More."

| | | |
|---|--|------------------------------------|
| | thanne to hym Seiden they Everichon 'that they Ne wiste non Othirwise to don.' | |
| They have a great supper. | That Nyht weren they Served ful worschepfully with Spices and with Alle delicasy, For In that lond is gret plente of Alle Manere of spices of deynte ; and So wel Iserved hadden they ne be Sethen they departyd of here Contre. | 64 68 |
| They ask where they are. | thanne Axeden the Messengers of here ost there, 'In what Manere of Contre that they were.' thanne seide here Ost to ham Anon, | |
| 'In Egypt, | "In the Contre of Egipt 3e ben Echon ; and the Name of this Cyte | 72 |
| In the town Tosquean.' | Is Clepd Tosquean, vndirstonde now 3e. In whiche Same Tosquean Cyte was born bothe fadir & Modir, As I telle the, of that goode holy womman that is Clepid Mary Egipcian." | 76 |
| | As they lyen In here bed that Nyht, | |
| The youngest has a vision of Joseph of Arimathie, | To the 3ongest of the fyve In his slepe was diht So that he Say A Certain Avycioun,— 'that Josephe of Armathie to forn him gan gon,' "and Axede of Me what I sowht there. and I him Answerid In My Manere, 'Sire, I seke my lord Nasciens with-owten delay, that hath be Missed ful many a day.' 'What?' quod Josephe, 'that Man so hende, hopest thou him In this Contre to fynde?' | 80 84 88 |
| | 'Sire, trewly I not,' quod this Messenger, 'And therefore we seken hym fer & Ner.' | |
| who promises to show him where Nasciens is. | 'In this Contre,' quod Josephes tho, 'thow schat hym not fynde nethir to ne fro. but A-Rys and go with Me, And I schal schewen the where þat he be.' | 92 |
| | Thanne wente Iosephes forth to-fore, And this Messenger folwede faste thore. | 96 |

- So longe to gedaris they wenten In fere
 Tyl Atte laste vppon A Mownteyn Comen they there, Joseph takes the
messenger up a
high mountain,
 And it was the heyest that Ewere Men say ;
 thus hym Semede with-owten delay. 100
 and whanne Aboven that they were,
 An heyghere place 3it Syen they there,
 where Onne they myhten wel sen & knowe
 Alle thinges vndir hem, it was so lowe, 104 from which they
see all the earth
and sea.
 and Al the See, and that there Inne was,
 bothe Schepis & barges In that plas.
 "Thanne Axed me Ioseph In his Manere,
 'What Manere of thing Sixt thou here ?' 108
 'Alle the Erthe now, Sire, here I Se,
 Where Inne the peple En-Abited be ;
 And alle the Sees I se Al-so
 that Schepis or barges Inne Mown go.'" 112
 thanne Ioseph gan hym to schewe
 A gret Schipe with-Inne A threwe,
 That fer from hym was In the Se
 To-ward Grece, As he tolde Me. 116 [leaf 44]
in the Grecian
sea,
 "thanne Ioseph to Me ward drow Nerre,
 'Sixt thow 3one schipe that is so ferre ?'
 '3e, Sire, ful wel that Schipe I se,
 that is so fer Into 3one Contre.' 120
 'lo, In 3one Schipe, As I telle the,
 Is thy lord with his Compene.'" says Nasciens
is there,
 and thus Sone they weren parted Asondir,
 Where offen the messenger hadde gret wondir ; 124
 For he ne wiste whedir he gan to gon,
 So Sodeynly he partyd from hym Anon. and disappears.
 Vppon the morwe whanne Rysen they were,
 and Al Redy forto Riden forth there, 128
 & weren I-past Owt of that Cyte,
 thanne this 3onge Man to his felawes talked he,
 and tolde hem verrayly with Al his Myht
 whiche A viciouz he hadde that Nyht. 132

The Messenger
tells the vision
to the others,

thanne Anon they Axeden him what it was ;
and he hem gan tellen Alle the Cas.
Whanne they herden him Speken In this degre,
'It was A fair Aventure,' they seiden Certainle, 136
'that Owre lord hem Nolde for-~~seten~~ In non Manere,
Sethen that here Lord they Sowhten So there ;
and Ek be Ioseph they hadden warnenge,
Into what partyes they scholde gon Sekynge.' 140

who agree to
start at once
to seek Nasciens
by sea.

thanne seiden alle be on Asent,
'that Evene to þe se to gon was here Entent,
And there forto geten hem A schip Anon,
And so forth Into the Se wolde they gon, 144
The See to Envirowne be day & be Nyht
zif that here lord Nasciens fynden they myht.'

The Host advises
them to conceal
their Christianity.

But 3it Er they from here Ost wente,
he hem Counseilled veramente 148
'that they ne Scholden In non degre
be knownen that they weren of Cristiente ;'
"and zif 3e don oper wise thanne I 3ow seye,
3e scholen ben Alle dede ful certeynlye ; 152
and þefore As y conseille 3ow, loke that 3e do
In Alle þ^e places where so 3e go."
thei seiden þerto they wolden don here Myht :
thanne forth they wenten Anon Ryht. 156

They go towards
the sea,

Thus parted the Messengeris from that Cyte thore
As 3e herden me tellen here before,
and hem dressede towardis the See
Also faste As they Myhten flee, 160
And Redyn Al day with gret peyne
In An Owtraious Contre Certeyne.

and it is so hot

for it was so hot in that Contre,
that Alle Naked, Men wenten, I telle the ; 164
for there the Monthe of August, so hot it is,
hattere thanne oper Monthis with-owten Mis.

that one of
them dies,

that same day the hete was [so] Strong
that On Of here felawes deide hem Among 168

For thurst That he took tho there ;
and thus he deide In this Manere.

and of Egypt the Chief Cite
they hym beryede ful worschepfulle,
Where-offen Alisawndre is the Name,
A worthy Cyte, and of a gret fame.

172 and is buried at
Alexandria.

And the Secunde day there After Anon,
Tho that weren left gonnen forth to gon,
and helden forth here Iorne

176

Tyl that they Comen to the See,
And there fownden they A schipe ful sone
That evens streyht to the lond was gone,
the wheche Schipe hadde with-Innes him there
Two hundred Men ded In qweynt Manere.

They reach the
sea,
and find a ship

180

with 200 dead
men in it,

And Into that Schip they Entrede Anon,
the fowre Messengeris Everichon,
and Syen the Manere of this Aray,

184

Where often they weren Abascht In fay.
thanne loked they A lytel hem beside,
and behelden vndir A planke that tyde,
They syen where that a fair lady lay,

188

and a fair lady,

(As this Storie vs doth here Say,)
and drowen hire owt of that place
To Sen what Maner of womman it wace.

192

thanne þ^e messengeres Refreynd hire then
Of the deth of Alle these men,

whom they ask
about the dead
men.

and why they weren Slayn, & In what Manere,
of hire wolden they weten there.

196

thanne Ryht Anon Answerid sche,
“ 3if that 3e welen Ensuren to Me
that 3e welen don Me non bodyly ded,
I schal 3ow tellen In this Sted.”

She answers,

I will tell you
if you do me no
harm.

200

And they hire Enswrede Ryht Anon,
‘ that hire peticiown scholde be don ;
Nethir non thing to hire don scholde be
that hire scholde Mispiece In ony degre.’

204

| | | |
|---|---|-----|
| | "thanne schal I tellen ȝow Al the Cas how they weren ded here In this plas. | |
| | "Vndir-stondeth, the men that here ded be, they weren Alle of label Cite ; | 208 |
| These were the men of king Label, my father, | And Alle weren they kyng Labelys Men, that was my fadyr, As y wel ken. and thus it happede, as I ȝow telle, that kyng Melohaus how with him befelle, | 212 |
| | that he wolde Into Surrye go his Eldest sone forto Sen tho, that was put Into thiike partye For to Norture, I sey ȝow Sekerlye. | 216 |
| who was attackt at sea, | and whanne he was Entred Into þ ^e Se, and with hym A fayr Compeyne, | |
| by the king of Sarre, | thanne Cam þ ^e kyng of Sarre In þat sted, that him hated Evene to the ded, | 220 |
| and a great force. | So that he sente gret Chyvalre Into the middes of the See, And Into the Schepis they Entred Anon, And on Owre [men] Gonnen to gon, | 224 |
| | that they weren fayn to a Roche to fle that stood In Myddis of the See, Where vppon was a Castel | |
| They fought on the high sea, | that was bothe fayr, swete, & lel. | 228 |
| | "Thus thanne Semblede bothe Meyne To-Gederis Amyddis the hye See, that so there to-Gederis they fowhte that Men Merveilles Sen there Mowhte, | 232 |
| so that 1000 men died in an hour. | ȝo that with Inne the Owr of A day A thowsend Men there ded I say, For there nas non of hem than but ȝif he were holden A passyng Man, | 236 |
| | and A worthy knyht of his hond, As I do ȝow to vndirstond ; So that there with-owten faille | |
| My father was slain, | My fadir was Slayn In bataylle, | 240 |

And Alle the Remnaunt beheded were
 lik In the forme As ȝe sen here ;
 So that there Scaped non persone
 Sauf only, Sires, I Alone. 244 except myself.
 and Siker ded there hadde I be
 but that A maiden they fownden me,
 and a feble persone of Stature :
 this was the Cause, I ȝow Enswre, 248
 that me my lif they leten have ;
 so from hem wente I tho save,
 And lefte here with this Compeyne
 that ded ȝe sen In this degre. 252
 Now have I ȝow told the Certeinte
 of that ȝe me han Axed ful sekerle."
 they seiden the bataylle, þat soth it was,
 For it was wel sene In that plas, 256
 So that verray tokenys they myhten se
 with Inne the Schipe bord Certeinle.
 Thanne token they Conceil Al In fere
 how with that Schipe they myhten don there ;
 For ȝif so to haven it Into the Se,
 Alle here Confucioun it Myhte be.
 thanne Answered on of the fowre tho,
 " hereth myn Avis what me thenketh þerto : 260
 these men that here now ded be,
 Owre semblaunce they han, As ȝe mown se ;
 therefore In worscheping of Owre Creatoure
 We scholen hem don Som Maner Onoure ; 268
 and here bodyes we scholen berren here,
 that non wilde beste ne have non powere
 on hem to feden In non manere degre ;
 For swich As they weren, so ben we ; 272
 Al thowh that Christened not they were,
 ȝit Owre semblaunce han they, As we sen here.
 And whanne this schipe I-clensed it Is,
 thanne Moste we gon with-owten Mys, 276

and all the rest
beheaded,

The Messengers
see it is all true,

and take counsel
what to do with
the ship.

One advises to
bury the bodies,

- and get a sailor
to work the ship. And Geten vs Owher A Marynere
that Into þ^e Se myhte Governe vs here,
and Gyden vs aftyr Goddis wille,
Whethir he wale vs saven oþer Spille : 280
this is my Counseil that ȝe do."
"Forsothe we A-senten wel therto."
- Thanne wenten they Into swich A partye
Where as helpe to haven Sekerlye. 284
and whanne with the peple they weren present,
they behyhten hem with ful good Entent
what manere of gwerdon that they wolden have
Forto helpen this peple weren Grave. 288
- They bury the
bodies, So sore they travailled Alle the day,
And Every Man dyde what he may,
tyl alle these Bodyes Everichon
with-Innen the Erthe weren they don ; 292
Evene faste by the se syde
they leften tho Bodyes forto Abyde.
And In the Roche there Al this was,
they leten lettres don Graven In that plas 296
that In Grw weren In this Manere,
with an inscrip-
tion over them.
[*l'arses, Fr.*] 'kyng Labelis Men Liggyn here
that they of Grace¹ han thus Slayn :
here lyn they Berred In Certayn 300
bothe for Rewthe and Ek pyte
that swich semblaunce hadden they, lik as han we
The messengeris that Nasciens Sowhte,
In this Manere han they wrowhte.' 304
- They ask the
damsel what she
will do? And whanne they hadden thus I-do,
Thanne Axede they of the damysele tho
'What sche wolde don, & In what Manere,
and hou sche thowhte to Governen hire there. 308
- She does not
know, "Seres, I wot Nevere Certainle,
I am So fer Owt of my Contre,
Nethir here know I non Man,
Nethir of here Maneris nowht I ne kan, 312

Nethir non thing they welen don for me ;
 þerfore Aftir þours Cownseil now wale I be,
 For of my self Cownseil have I non,
 and therto I not what forto don."

316

thanne wepte this damysele wondirly Sore,
 that on word me myhten sche speken no More.
 thanne of hire, pite hadden they with-owten faille,
 And token hem to Gederis In Cownsaylle :

and weeps,

till they pity her,

320

' best it weren,' they seiden tho,
 ' that thike damysele with hem scholde go
 til they hadden here lord Ifownde,
 3if it wolde happen In Ours stownde,
 and thanne Cristene hire forto don ;'

and agree to take
her with them,
and convert her.

324

herto they Assented Everychon.
 Thanne seiden they to this Mayden Alle
 Wheche A cas Amonge hem was befalle,
 that with hem Scholde sche go
 And hire wille were to don so.

328

thanne seide this Maiden Anon Ageyn,
 " that wyle I gladlich In Certeyn,
 On this Condiscion, that 3e ne wille
 Non velenie A-wayten me vntylla."

She makes them
promise to do her
no harm.

332

and they Answerid, " Nay, ful Sekerly
 that to defenden with myht of Body."

336

thanne fil sche down to here feet,
 And wepte for Ioye Also Skeet,
 And seyde "that sche wolde with-owten variaunce
 Onlich ben at here Governauce :

340

thanne to hire seiden they Alle In fere
 hire forto Sosteyne At here powers.

They agree to
take care of her.

thanne spoken they forto have
 A Man that the Schipe Cowde governe & save,
 but nowher non Mihten they fynde ;
 Where[for] sory weren they In here Mynde.

344

They cannot find
a sailor.

That Evenyng to þ^e schipe they gonnen Ordeyne
 Alle Manere of viandes, hem to susteyne.

348

- And whanne the Nyht was Comen vpponne,
 Alle fyve to the Schipe gonne to Gon,
 And lyen with-Inne the schippes bord
 there to Resten hem, At On word : 352
 And Evere was the seyl vp an hy,
 As it to the Roche Aryvede Sekerly.
 And so it happede Abowtes Midnyht
 A wynd there Ros of ful gret Myht, 356
 and blew the Schip Into the See
 ful mochel ferthere than they wenden han be ;
 and whanne they wenden han ben At the Ryvage,
 With-Inne the See they weren A fer passage ; 360
 and whanne they loked hem Abowte,
 In the depe Se weren they with owten dowte.
 Thanne weren they Abasched ful Sore
 whanne Amongs the wawes weren they thore ; 364
 and Nethir Mayster ne Governour
 hem forto Socouren In that Stoure ;
 and the See not pesible, but boistous, was,
 So þat ful sore they dredden hem In þat plas. 368
 and thorwh the tempest that was there,
 the Seyl to-brast In many A manere
 And fyl fer from hem In to the Se.
 thanne ful sore Abascht weren Alle he, 372
 And for-possed with wawes weren they there,
 So that of here lyves they hadden gret fere.
 In this Angwisch, and In this dolour,
 thre dayes weren they In this stour 376
 With owten Mete Oper Ony drynk ;
 this was to hem A ful hevy thing.
 And with Inne these thre dayes, so fer weren they browht
 with-Inne the hye Se, that they wyste nowht ; 380
 And ȝit demed they In Al here peyne
 that from Egipt they¹ weren fer Certeyne ;
 and so they weren, with-owten lettyng,
 ferthere thanne they Cowden han knoweng ; 384

At night they
go on board,

and a great wind
blows them out to
sea,

without a master,

so that they are
much alarind,

and do not know
where they are.

[¹ MS. ther]

For the Schipe wente Evere to fore the wynd ✓
 Swiftere than þ^e Rakke In þ^e Eyr be kynd,
 and so fer drof hem In to the Se
 that they ne wiste In to whiche contre. 388

The fowrthe day, the Owr of pryme,
 hem be-happed An hard Chaunce that tyme,
 and fowle Acombred Alle they were,
 For to A passing gret Roch they proched wel Nere; 392 The ship strikes
on a rock, and
two of the men
are drownd.
 and the wynd ful hardē thedir hem sore drof
 that the Schip on fowre partyes to-Rof;
 In which of somme Of tho fowre partyes
 tweyne weren dreint with-owten lyes, 396
 And the damysele floterid In the see,
 Oper Socoure kowde non there sche.

And whanne sche beheld that tweyne saved were, [leaf 45]
 Ful lowde to hem than Cride sche there, 400
 And preide hem sweteliche In hire Manere
 'For love of here God that they lovede so dere,
 Of whom they helden the newe lay,
 that they wolden hire Socouren that day.' 404

thanne beheld on of the Messengerres two,
 and gret pite hadde on this damysele tho,
 and took vppe, his hond & him gan to blesse,
 And In to the Se he gan hym dresse. 408
 tho betook he hym to God Almyht,
 Anon to that damysele he gan hym dyht,
 So that with myht and strengthe of hem two
 Aȝen to the Roche wonnen they tho. 412 They get to the
rock,

Whanne to the Roche they weren I-gon,
 they thanked Iesus, Maryes sone, Anon,
 that hem hadde Saved from peryl & wo,
 So Ny here deth As they weren tho. 416

In this Manere tweyne of the Messengeres
 Weren perschid for fawt of Maryneris
 as they wenten to sechen Nasciens here lord,—
 thus weren they persched At on word,— 420

And tweyne leften with that damysele ;
 but the ne hadden neyther to mete ne to Male,
 For Alle here vyaunde In to the Se fylle,
 As here to fore 3e herden Me telle. 424
 thanne ful sore Abasched they were
 and have nothing that non Maner of viaunde hadden they there ;
 to eat, And therto fer In A straunge Contre,
 And fer from peple disolat to be, 428
 for the rock pro- that In that yl was there vyaunde non
 duces no food. to sellen, neþer growenge on Erthe ne ston.
 And this was on of the moste thing
 that hem browhte Into so Mochel Morneng, 432
 For thens supposid they neuere to han gon
 but 3if it be thoruh [grace] Of Only god Alon.
 & so In goddis gouernaunce they putten hem Echon,
 To don with hem what he wolde don ; 436
 And knelyng, Cryden hym Mercye
 with weping and teris ful tendirlye ;
 and Cryden to him In this Manere,
 They pray to God " Now, goode lord, thow Socoure vs here, 440
 to help them. that we ne fallen In non desperaunce
 thorw the fals Enemyes Chawnce ;
 but kepe vs lord In thin Servyse,
 that þ^e fals Enemy of vs Cachche non prise." 444
 Sweche wordis & swiche preyeris
 Oftyn tymes hadden these messengeris ;
 The dameel com- and Evere this damysele wepte ful sore,
 plains, and Cursid the tyme that sche Cam thore, 448
 From Evel to werse to ben browht,
 Euere thus Compleyned sche In hire thouht.
 and the two men And there they hyre Comforted Anon
 comfort her. Also Mochel As they Cowden don, 452
 And seiden ' that God wolde socour hem sende
 [prochainement] Er Comen Owht fowe dayes¹ to the Ende ;'
 "and therfore, damysele, wepe 3e no more,
 For 3owre Morneng doth vs moche sore." 456

- Thanne Axede sche hem of here Creauunce,
 And they hire tolde with-owten variaunce
 how that be Iosephs of Barthamye
 they it Resceyveden ful trewelye,
 And be Al holy Chirches lawe,
 Of wheche Creawnce they weren ful fawe.
 thanne tolden they hyre In Eche degre
 What powere [Crist hadde¹,] & what dignete,
 and how that socouren he wolde his frend,
 And from peryles to-bringen him to good End.
 "For who that In hym hath Affyaunce,
 he wale hym kepen with-owten variaunce ;
 and from Alle perylles, I the Enswre,
 hym delyveren, as Seith the holy scripture."
 "In feith," quod this damysele tho,
 "3if 3owre lord sweche Merveilles May do
 as 3e me now tellen here,
 on hym wil I trosten In Alle Manere.
 3if he owt of this peryl vs now brynge,
 and to vs wil owht sende In Socouryng,
 And therto A-schapen from Al this fere,
 I hym promyse In Alle Manere
 From this day forward his Servaunt to be,
 And hym to Serven In Alle Manere degre."
 "Ha, damysele," quod they Anon,
 "Now weten we wel Everychon
 that with-owten dowte ful Sekerly
 we scholen haven Socour Ryht hastely
 Al other wyse thanne he wolde han do
 Sethen 3oure promys 3e han mad so."
 In this Manere leften they Alle thre
 In ful grete thowht ful Sekerle ;
 For they hadden Neuere be wont 3erto,
 to suffren swich Angwisch As they hadden tho.
 and whanne the Nyht Gan Comen faste,
 Abowtes In the yl they loked Attelaste,
- She asks of their faith.
 460 They tell her the laws of the Church,
 464 and the power of Christ.
 [1 auoit li stee]
 468
 The damsel thinks she will believe on Christ,
 472
 If he helps them out of peril.
 476
 480
 Then they take courage,
 484
 488
 492

and Aspiden Ryht Anon there
 and an old wall, An old wal of ston In A qweynte Manere,
 that somtyme of an hows it was,
 and with gret pride I-mad In that plas ; 496
 but be Old tyme it was down throwe,
 but A parcel lefte there vppon a Rowe
 that there vndir Myhten wel Reste
 Sixe persones, other fyve Atte leste. 500
 thanne to thike partyes wenten they anon
 be here wittes thanne Everichon,
 and seide 'that bettere it was þere to Abyde
 vndir that wal thanne be the see syde, 504
 In the Schadewe forto kepen hem,
 thanne forto liggen be the strem.'
 shelter under it for the night, and there Abyden they Al that Nyht
 Tyl on þ^e Morwen it was day lyht. 508
 On the Morwen Erelly, whanne it was day,
 Ful faste here preyeres thanne gonne they say,
 'That God for his pyte & grete Mercy
 hem Som Comfort Scholde sende hastely.' 512
 climb up it, in the morning, and thanne seiden they that they wolden gon
 to sen what howseng was In that ston.
 and whanne in this Roch they wenten an hy,
 they behelden Abowtes ful Inwardly : 516
 see another wall, thanne Anothir wal syen they there,
 As thowh of Marbel wrowht it were,
 with a little house on it, And A lytel hows there vppon,
 —thus hem thowhte, and thedir gonne gon,— 520
 Whiche was som tyme Richelych dyht
 As that it Semed to here Syht,
 that hem thowhte so Riche myhte non be
 So sotely Mad In that Contre. 524
 They enter this, and In they Entrede, & vps they wente,
 the Messengers and þ^e damysele veramente.
 and whanne they be-helden Al A-bowte,
 thanne Sien they there with-Owten dowte 528

An hostel that som tyme was Rialy dyht,
 As thowh it hadde ben for þ^e most Man of Myht
 Arayed lik A Ryal Manere,
 Somtyme On lord to han dwelled In there. 532

and it rich and
 beautiful,

For there-Inne stoden peleris of Marbil stones,
 Ful Rialy I-wrowht for the Nones ;
 And thre-quarterid they weren Of Gold & Asure
 and Of Silver, be gret Maistrye, I the Ensure, 536
 As thowh it hadde ben wrowht be Enchauntement,
 So Rialy it was there present.

And with-Innen Atte the Ende of þat hows
 They Syen A bed ful Merveillows, 540
 the Richest and the moste Avenaunt

with a wonderful
 bed in it,

That Evere Man Say, As I vndirstond.

And the fowre postes that it vp Bare,
 Of Bryht Schyneng gold weren they there, 544

And Of precyous stones they weren ful pyht,
 And therto ful Rialy weren they dyht
 that moche peple it Myhte han Seyn,
 So Merveillously it was wrowht In Certein : 548

For they wenden it hadde ben In dremeng
 Whanne they syen Al this Riche thyng.

Aboven this bed, A tombe there was,
 Ful fayr, ful Riche, þer In that plas ; 552

and a tomb above
 the bed,

And therto so Merveillously it was wrowht
 that Alle they Merveilleden In here thowht ;
 for it was so delitable In here Syhte tho
 That mochel Comfort it dede hem do. 556

Where-vppon lettres of grw weren wreten there
 that thus Seyden, and In this Manere,

' here lith ypocras, the beste Fesiscian
 That Evere Sawh lyvenge Ony man, 560

inscribed to
 Ypocras, the best
 of physicians.

that be Cawtel of his wyves Red,
 Sodeynly he was browht to his ded :

and Into this place was he browht trewlye
 Be Antonye the kyng of percye.' 564

They look through
the house, which
is wonderfully
rich.

Whanne the Messengeris these lettres gonne beholde,
They gonnen to Reden hem Mani folde,
and longe Of hym to-gyderes they spoke,
And seiden that he was A wys man On boke. — 568
ful faste they behelden this hows Abowte :
From the ton Ende to the tothir with-owten dowte,
And so Manye Riche thinge syen they there
that Ewere to-forñ syen they In Ony Manere : 572
For Maner was per Neuere-so-Ryaly dyht
that Cowde Comprehende to Mannes Myht.
For Of Al the world hem thowhte it was þ^e richest place
That Ewere Erthly man In browht wase ; 576
and the Richesse that there they fownde
Miht non man tellen that wenten On grownde.

Ypocras built it
for himself,

But now levet here this storye
Ony more of this hows to speken sekerlye, 580
Whiche that ypocras dyde don Make
Onlich There for his Owne Sake,
and for his Maner he let it dyht,
For he was A man Mochel Of Myht ; 584
And Enstored ful wel it was
Of Manye Richesse In that plas ;
Whiche hows is Now Al forfare,
but 3it Al that Richesse leften thare. 588

but now it is left
desolate.

CHAPTER XXXVI.

THE HISTORY OF THE PHYSICIAN YPOCRAS.¹

How he was the most learned physician living ; but was once
'reproved be clergies dome,' on this wise :—when he
came to Rome in Augustus's time, all men were mourn-
ing for the supposed death of the Emperor's nephew (p.
20). Ypocras goes to the corpse, finds life in it, puts the
juice of a herb into its mouth, and up it gets alive, whole

¹ The Additional MS. 10,292 heads the Chapter : 'Ensi
que Ypocras fu pendus en le tour de rome, & tous les gens li
rewardoient.'

and sound (p. 21). The Empress, to honour Ypocras, puts up an image of gold of him, and another of her son, in the highest place of Rome, with a tabernacle and inscription over (p. 22). Ypocras cures many people, and is counted half a god, and his 'figure' is worshipped (p. 23). Then a fair lady comes from the parts of Galilee, and, when she sees these golden images, she smiles, and says she'll soon prove Ypocras a fool (p. 24). The Emperor appoints a meeting for them at the temple, and the fair lady looks hard at Ypocras, and he at her, till he falls in love with her, and is 'cleane browht in a letargye' for desire of her (p. 24-5). The Emperor and Queen come to see him, and so does the fair lady (p. 25). His heart is glad at this, and he tells her his love (p. 26). She beguiles him, saying she loves him too, and will be at his will (p. 26). This cures him, and he returns to Court (p. 27). The fair lady shows him her bower at the top of a tower, and tells him that the son of the King of Babylon is there (p. 27); she proposes that he shall get into a vessel,¹ and she shall draw him up and let him talk to her. Ypocras consents (p. 28). He sleeps at the Emperor's, goes out at night (p. 28), and finds the vessel ready. The lady and her cousin draw him up to the middle of the tower (p. 28), and there he hangs in his basket all day, with the people staring at him (p. 29). When the Emperor sees him at night he orders him to be let down, but Ypocras will not explain how he came there (p. 30)²; so the Emperor has the images of his own nephew and Ypocras broken (p. 30). Ypocras stays at Rome till a knight comes and tells the Emperor of Christ's miracles, when Ypocras says he must go and see Christ (p. 31), and accordingly starts for Galilee (p. 32). He comes to Persia, and raises the king's dead son to life (p. 33). After a time, the king marries him³ to his daughter (p. 33), and Ypocras tries to find out the most 'temperable' isle to live in (p. 33). A master-shipman tells him of it, and he, and his, sail there (p. 34). Ypocras has a beautiful house built (p. 34); and makes a wonderful bed, in which if a sick man lies he is cured (p. 34). He also makes a wonderful cup, in which any poison will lose its strength, and not hurt a man if he drinks it (p. 35). But Ypocras's wife is very proud of her rank, and hates her husband (p. 35). She mixes some poison

¹ The French text explains that great criminals were put into the vessel, and slung up on the side of the tower a night and a day for all the people to see them, after which the criminals were killed.

² The French text adds that the lady had a picture painted of herself and cousin pulling up Ypocras. This she put up before the images, and then told the Emperor all about it. Ypocras has to confess it is true, and then insists that the images shall be taken down.

³ The French text takes him to Giant's Island and the City of Corinth, where he marries the daughter of the King of *Syr*.

in bread, finds it will kill dogs, and then puts some of it into Ypocras's cup with his wine (p. 35). The cup deprives it of its strength, and it doesn't hurt him (p. 35). His wife is sorry for this, and throws the cup into the sea, to her husband's great distress (p. 36). One day, Ypocras tells her that any one will die who eats the flesh of a wild sow at heat, that is under their window (p. 36). She tells her cook to kill the sow, and send it up for supper (p. 37). Ypocras eats it, and says he shall die unless he can get some of the liquor the pork was boiled in (p. 37). None can be got, so he reproaches his wife and dies (p. 37). His friends bury him in a gorgeous tomb (p. 37), and the King of Babylon comes and destroys the whole place (p. 38).

Here follows the
story of Ypocras,

the wisest phy-
sician

in Christendom.

He gets into
trouble at Rome.

He finds all the
Romans mourn-
ing,

asks the reason.

FUL trewly Recordeth here this Storye

Of the worthynesse of ypocras Sekerlye,

For the worthiest Fecyscian that was

Evere Accompted In Ony plas ;

4

For of that Seyense More Coude he

that ony Man leving In Cristiente ;

but [for] On thyng that he dyde At Rome,

Reproved he was be Clergies dome ;—

8

For the worthiest Clerk he was told,

Passenge Al Erthly men Many fold ;—

And what Aventure that hym befylle,

I schal 3ow schewe, & herkene me vntylle.

12

This was the trowthe and the veryte :

Whanne Augustus Cesar Emperour was he,

The same Our that ypocras to Rome Cam,

Mochel Morneng & Sorwe Made Every Man

16

As thowh here Fadrys hadden ben ded

To forn hem lyggeng In that Sted.

thanne ypocras Abascht hym wondir sore

Of the Morneng that he Sawh thore,

20

So that he preyde A lytel Child

that to forn hym was bothe Meke and Myld,

that he wolde tellen hym the Cawse why

Wherfore the peple there was so sory.

24

"Now, Certes," quod this Child thanne,

"Why that thus Mornen Alle these Menne,—

| | | |
|---|----|---|
| It was for A Nevew of the Emperour (Whiche was A persone of gret honour) that ful longe Syk hath be, and now they seyn that ded Is he : and therto he was so fayr and so good That Every man hym lovede with his Mood. And this is the Enchesown Sckerlye Alle the hevynesse of þ ^e peple trewelye." "and where is the Body," quod ypocras tho. "Sire, In the Emperowres halle it is I-do." | 28 | The Emperor's nephew is dead. |
| And whanne this word tho he herde, Toward themperoures halle faste he ferde ; And jif Ony breth In his body be founde, he hoped hym to A-Reren that ilke stownde, and Onlyche to helthe to bryngen hym Aȝen— that Alle the peple there it scholde sen— Be his Medicyn And his Craft ; thus wolde he don Er that he laft. Thanne to the paleys gan he gon, And to that he presede Anon ; but so mochel peple there was, Onnethis he myhte Entren In to þ ^e plas. | 32 | Ypocras goes to see the body. |
| and whanne he was Comen to the Cors, Anon he tasted with gret fors In what partie he myhte fynden Ony lyf : Thys Merveilled themperowr and his wyf. Anon as he there thus hadde I-do, lyf In his Body thanne felte he tho ; And Gan to Openen his Mowth Anon, And þ ^e Iews Of An Erbe he gan pere-Inne don, That of so gret vertu was there, Of his Siknesse he dide him Arere, And there he A-Ros with strengthe & Myht Openly there In Alle Mennes Syht, Also hol and Also Sownd As Evere he Was In Ony stownd. | 40 | He reaches the corpes, |
| | 44 | |
| | 48 | |
| | 52 | feels life in it, and puts the juice of a herb into its mouth, |
| | 56 | |
| | 60 | which restores the dead to life. |

- And whanne he hadde thus I-do,
the Emperesse to hym gan to go, 64
and Seide, "Sire, ful wel thou be!
A glad womman hast thou Maked me!
What Manere of Gwerdon that þou wilt Crave,
Ful Sekerly, Sere, 3e scholen it have." 68
- The Emperess asks
his name,
thanne Axede the Emperesse what he hyhte.
he Seyde "ypocras, lady," Anon Ryhte.
"Now know I wel be 3oure Connenge
that 3e ben the worthyest fecyscyan levenge : 72
A Man from deth to lyve A3en Arere,
Thus dyde Neuere feciscyan, I trowe, Ere.
- [leaf 46]
Therefore þe Moste worschepe I schal the do
that Evere to Feciscian was don vnto." 76
- erects a gold
statue in his
honour,
An Ymage of Gold Anon let sche Make,
Ryaliche I-dyht, for ypocras his sake.
- and another of the
restored child,
And Another ymage thanne let sche maken tho
Aftyr that Child þat from Siknesse he rerid so. 80
And theke ymages bothe In fere
In the he3ghest place of Rome set weren they there,
So that hos Evere Comen, Other wente,
thike ymages myhten they Sen veramente ; 84
and Aboven thike ymages two
- with a roof, to
protect them from
the rain.
A Ryat Tabernacle Made sche tho,
that non Reyn ne scholde Comen therny,
So wel was it Made, and So Sotely. 88
- Above Ypocras's
image was in-
scribed,
And Aboven ypocras themperesse lettres let do,
That In this Manere wyse Seyden tho :
- 'This is Ypocras,
the greatest of
physicians.'
'Lo, this ymage is ypocras,
'the worthiest Phelesophre þat Evere was, 92
'that In Rome Arerid In Certeine
'A man to lyve Owt of gret payne
'that ful Ny Was to Augustus Cesar,
'hos ymage stont by him thar.' 96
and whanne this was Al I-do,
thanne seyde th'emperesse Anon tho,

'that For non Manere In no degre
 thiike ymages Removed scholde be.' 100
 thanne seiden they to themperesse Anon
 'that hire Comandement scholde be don.'

Anon Mochel made¹ Offen was he tho [¹ MS. mad he]
 Abowtes Al Rome where he dyde go, 104
 So that Manye Sike Men Keuered he
 as he Abowtes wente In Eche Contre,
 So that for his grete konnenge
 they Cleped hym half A god with-Owten lesynge, 108 that they think
him a demigod,
 And the moste Sovereyn of Alle Clergye,
 Thus they hym Clepyd ful Certainlye :
 And As Moche worschepe to his fygure gonnen they do and worship his
image.
 As to Ony of here goddis dyden they tho. 112
 And so scholden they han don for Evere More,
 Ne hadde on thyng At Rome behapped thore :
 What it was, I schal now telle,
 Swich An Aventure hym befelle. 116

Thiike tyme whanne ypocras At Rome was,
 and worschepyd he was In Every plas,
 It happed so there be Aventure
 that A fair lady, I the Ensure, 120 a fair lady comes
from Galilee,
 Of the partyes of Galele,
 to the Emperour thedir Cam sche.
 Sche was holden the fairest womman
 That Ony creature discryven Cowde than, 124
 And Also Ryaliche sche was A-dyht
 As belonged to swich A lady of Myht.

Whanne this Emperesse Sey this lady bryht,
 Of hire sche Axede Anon Ryht 128 whom the
Emperess
entertains.
 'Whens sche Cam, & of what kende.'
 And sche hire Answerid As good & hende :
 Sche seide that 'Sche was Comen of hy degre,
 Of kynges and qwene ful Certainle.' 132
 Thanne ladyes and damyselis sche Comanded hire there,
 hire to don Servyse In alle Manere,

- as that belonged to hyre Astat,
 hire forto worschepen bothe Erly & lat. 136
 and whanne fulliche A monthe hadde sche *pere* be,
 The lady sees the images, thanne Atte laste these ymages beheld sche,
 And Anon Axede with-Owten taryenge
 'What theke ymages weren to signefyeng.' 140
 thanne tolden they hyre with-Inne a whyle;
 And Anon this lady Gan forto smyle,
 disbelieves the story, and seide, 'that phelesophre was not bore,
 From deth to lyve A man to Reren thore:' 144
 and undertakes to make a fool of Ypocras, "for I dar wel seyn with-Inne a schort day
 hym A Fool to preven, So scholen 3e say;
 For of this that 3e sein to me here,
 It may not be trewe In non Manere; 148
 Ne neuere beleven it In my thowht
 For non Man that Evere was wrowht."
 This tale was told to forn themperowr,
 that thus be ypocras was seid dishonour; 152
 So that it was spoken bothe to & fro
 Ypocras hears of it, Tyl atte laste ypocras *pere*-offen herde tho;
 Where often he hadde ful gret disdeyn,
 As I 3ow Seye now In Certeyn, 156
 And seide '*p*at he scholde neuere glad ne be
 tyl that damysele he myhte se,
 wants to see the lady, that hym A fool wolde make.'
 thanne themperour this word gan take, 160
 And seyde that to forn him scholde sche be.
 "Whanne, sire," quod ypocras, "I preye the?"
 "In the temple to morwe, Atte Owr of pryme,
 [P ye] thanne scholen we¹ Meten Al In good tyme." 164
 Al Nyht lay ypocras, and thowhte
 how that this thing Ony weye ben Mowhte;
 goes to see her, at the temple, and On *p*^e Morwe, Er the Owr of pryme,
 ypocras at the temple was be tyme. 168
 thanne Cam *pere* thedyr this lady gent
 With A gret Compenyei Of ladyes present,

- And Axede 'wheche was Ypocras,
of Alle the Meyne þat there was.' 172
And sche beheld hym wondirly sore She gazes at him,
A-form Alle the wommen that weren thore ;
and ypocras was A fair 3ong Man ;
thus beheld sche In hym than. 176
And ypocras of hire, good Reward took tho, and he at her.
More thanne of Alle Remnant þat with hire gonne go ;
For sche hadde the moste passyng Bewte
Afor Alle womman that Evere Sawh he, 180
Whiche Made hym falle In foly thowht
that hym there-Owt no man Myht bringe nowht ;
and ȝit Into Anothir place wente he
hire bettere to beholde, ȝif it wolde be. 184
And the More that he hire beheld tho,
the More Angwich his herte Cam vnto ;
that So Sore he fyl In a folye thowht,
So þat hym selve¹ helpen Myhte he nowht. 188 [¹ MS. selve]
- Whanne this lady was from the temple gon,
Ypocras homward he torned Anon,
And becam So Syk And Evel At Ese so that he
becomes very ill,
So that pere myhte nothing hym plesse. 192
So sore lovede ypocras this fair ladye,
That Clene browht was he In A letargye
For that his wyl he ne Myhte not have,
And for schame he dorst it not Crave. 196
that so harde & so syk he lay,
that Othere Feciscians wenden Eche day
that Sekyr ded he Scholde han be ; and nearly dies.
but they knew not fulliche his Malade. 200
So that th'emperour Cam to his plas
To weten howh þat it with hym was ;
and so dyde the qwene, & ladyes mo. The court come
to see him,
- And Amongs Alle, this lady gan forth go, 204
for whom that he was so Evel At Ese.
and whanne he hire say, his herte gan to plesse :

- thanne In his herte hadde he gret thowht
 howh this Mater Abowtes Scholde ben browht, 208
 So that he made hem voiden Everichon
 Except this lady Only Alon,
 and tolde hire his herte ful pleyn,
 and he tells his love to the lady. 'how, for hire, ded scholde he ben In Certeyn 212
 but 3if hire love he Myhte have,
 For Othirwise Mihte he not be save.'
 "Whanne that sche hadde herd Al his Compleynt,
 Thanne hire wordys Gan sche to peynt, 216
 The lady means to deceive him,
 As sche that thouhte thorwh a fals wyle
 holyche ypocras forto be-gyle;
 and swiche wordis 3af hym tho
 that Into A strengere letargye Mad hym to go, 220
 "Now, Certes, sire ypocras," quod sche,
 "So worthy A man as that 3e be,
 that Only wolde for My sake
 Swich diseyse to 3ow now take, 224
 Whiche fayn I wolde Amended were
 be me, and I wyste In Ony Manere.
 professes much love for him,
 For 3e Conne Not loven Me so wel
 That I do to 3ow A3en Everydel; 228
 but I ne may not In non Manere wyse
 3owre wil to fulfille be non Gyse;
 For so gret warde is set On Me
 but she may not see him alone,
 that I ne may not Comen withouten gret Mayne; 232
 and Ek with-Owten leve of the Emperour
 I ne may nowher gon, day ne Owre;
 but Rathere than deyen 3e scholde for me,
 yet will do his will,
 At 3owre owne wille wolde I be; 236
 For gret pite it were of 3oure ded,
 Forto Many A Man 3e don good Red."
 Whanne ypocras herde hire wordis tho,
 that this lady Concentyn wolde hym vnto, 240
 Ypocras gets well immediately.
 gret Ioye to his herte was tho dyht
 Whanne sche hym kyste with Al hire Myht;

Supposyng to ypocras with herte goodlye ;

but Al was falshod and Trecherye. 244

Lo, behold, the same day tho

Whanne this lady from hym was go,

vp of his Cowche he gan to Ryse,

& to hym took Comfort In oþerwyse, 248

And to the Cowrt he gan to go.

bothe ladyes & gentel wommen Azens hym comen tho,

and gret Loye of hym Alle they Made ;

but there nas non that Myhte hym glade 252

Sauf only that lady So fre

Wheche falsly mente In Al degre ;

Sche made hym loken vpe to the towr

vppon whiche that was hire Bowr, 256

and schewed hym where heng A-down be þ^e wal

A strong Corde and A long with-Al.

"lo, sire," quod this lady thanne,

"Now Mown 3e ben A Merye Manne ; 260

For In 3one towr 3ondir an hy

Is the kynges sone of Babyloyne trewly,

and there In presown Is he do ;

and be that Corde his mete Cometh hym to, 264

In a vessel is I-knyt therby

to hym it is vpe drawen trewely,

and therfore now I schal 3ow say

A noble while this Selvë day : 268

the Corde and the vessel down schal I lete,

and þere-Inne þat 3e dresen 3ow ful Meto,

an vp to Me I schal 3ow drawe,—

this sey I to 3ow In prevy sawe ;— 272

thanne prevyly Mown 3e with me speke,

and Al 3owre herte thanne to me breke ;

and whanne the day gynneth to neyghen Nye,

down scholen we 3ow leten þat non Man schal Aspye,

and thus mown 3e often Sithes do." 277

thanne ypocras concented wel therto.

Ypocras is wel-
comd at court.

The lady shows
him a cord
hanging down
the wall of a
tower.

A vessel is tied
to it.

She says, 'Get
into the vessel,
and I will pull
you up to me,

and let you down
before day,
and you may do
it often.'

- Ypocras consents. That same day this ypocras
 at themperours table Iset he was, 280
 and there disported hym al that day
 As a man that In letargye lay.
 and whanne it drowhe toward þ^e Nyht,
 To his hows his men wolden hym han dyht; 284
 he hym Excused As hym thowhte beste,
 and seide that Al Nyht he wolde þere Reste;
 and for he was not wel at Ese,
 his Men weren fayn hym forto plesse, 288
 and Ordeyned hym A chambre of honour
 there as the lady was to forn that tour.
- When his men
 are asleep,
 he goes out, and whanne his Meyne weren leyed Echon,
 Owt of his chambre gan he to gon, 292
 and beheld that the lady was Redy
 at that towr ful Certeynly,
- and the lady lets
 down the cord. and let there the Corde down to gon
 Into the Erthe there Riht Anon. 296
- Ypocras gets
 into the vessel, and Riht Anon this Ypocras tho
 a strong vessel he fastenid therto,
 and sette hym self there with-Inne,—
 Now here was toward A schrewed gynne!— 300
- the lady and her
 cousin draw him
 nearly up, and to that lady he made A signe,
 and they vpe hym drowh with gret pyne,
 this lady and hire Owne Cosyn
 be whom was wrowht this fals Engyn. 304
- and then fasten
 the cord, and whanne thys was drawen ny vpe An hy,
 the Corde they fastened ful Craftyly
 that heyhere ne lowhere ne myhte he gon,
 but there heng Ypocras Al A lon. 308
- and ask him,
 if his philosophy
 can get him up
 or down. thanne seide this lady to ypocras Anon
 "let se what þoure phelesophie Can don
 Owther vpe to brynge, outhere down Agayn;
 þe scholen it now preven In Certein." 312
- And whanne that ypocras beheld Al this
 that thus sche hadde hym deceyved I-wys,

- he ne wiste what forto do,
 Nethir howh down þat he myhte go ;
 for ȝif to the Erthe he fyl A down,
 thanne were it fully his Confuciown :
 So Al Nyht thus Ypocras lefte there
 ful sore I-Angred In divers Manere.
 And on the Morwe whanne it was day,
 themperesse Owt At the ȝate toke hire way
 hire to disporte and forto pleye
 (as I sey ȝow now certeynlye)
 and with hire a gret Meyne,
 but of Al this ȝit wiste not sche.
 and whanne the peple of Rome town
 Erly vp Rysen al In vyrown,
 And beheld to this towr An hy,
 thanne sien they there ful veraylly
 A man that there heng In a vessel—
 they myhten him sen Everydel,—
 and they supposide Everychon
 that be themperours Comaundement was it don,
 and supposid that it hadde be sum Malfetour
 that was for-Iogged vpon that towr ;
 So that non of themperowrs Men
 Nygh that vessel dorste Comen then.
 thanne so ful of schame this Ypocras was
 that Men so vpon him wondrid In that plas,
 So that word dorste he speken non
 To the peple that hym loked vpon,
 and Evere wende the peple Everichon
 that themperour it hadde I-don,
 and for-Iuged hym to his ded
 be asent of alle the Cowrtes Red.
 Thus Alle the leve longe day
 Ypocras there heng *with-owten* delay.
 and at Even whanne themperour Cam hom
 and his Meyne Everychon,

316 Ypocras doesn't
know what to do,
(being unable to
swarm up a rope,)

320 and is very
angry.

324

328

All the people see
him hanging,

332

336 and suppose him
to be a malefactor,

340

344 hung up by the
Emperor's orders.

348

- And whanne that he was down Alyht,
Of that vessel he hadde Anon A syht, 352
And Axede 'who that there-Inne was.'
- The Emperor
asks who it is,
and is told it is
Ypocras.
- "Sire," they Seiden, "it is ypocras
whom ȝe han don so Mochel honour,
and now he hangeth vppon ȝone tour. 356
and, Sire, we ne weten what he hath Misdo
that vppon ȝone towr is fordemed so."
- The Emperor
says,
'Take him down,
- [leaf 47]
and if other
philosophers
have done this,
they shall repent
it.'
- "let him down," quod the Emperour anon,
"and I wile wete how this doth gon; 360
And ȝif Othere felesophres this han do,
with-owten My leuen hym demen so,
they scholen forthenken it Everychon
So that of hem Schal Skapen Neuere on." 364
- So wenten they Into the towr Anon,
The Emperours Comaundement forto don,
and leten hym down ful Softelye.
thanne themperour Axede hym In hye; 368
but for non thyng that he Cowde seyn,
Ypocras Nolde hym tellen In Certein,
"wel Sire," thanne quod the Emperour,
"Sethen I may not Knowen of ȝoure langour 372
[See note ², p. 19. *The lady shows-up Ypocras, and he
says he'll leave Rome if the images are not taken away.*]
[then] themperour forth wente Anon,
and Into his Chambre gan to gon. 376
thanne Anon The Emperour tho
- The two images
are broken.
- Comanded the Ymages to ben broken en two
Whiche þat there he Made for Ypocras
and for his Nevew In that plas; 380
but ȝit to-broken ne hadden they not ben
Ne hadde þ^e damyseles speche ben as I wen.
- Ypocras stays in
Rome.
- Thus dwelled ypocras In Rome Stylee,
and Every man was fayn to fulfillen his wille, 384
Tyl atte laste vppon A day
that a knyht to Rome Cam perfay

- Forto sen there the Emperowr,
 Whiche that was A man of gret honour. 388
 and whanne this knyht hadde I-Ete,
 Anon with the Emperowr gan he Mete ;
 And themperour Axede hym Anon
 'Owt of what Contre he was gon.' 392
 and the knyht hym Answerid ful softely
 "Sire, from Ierusalem ful trewely ;
 And ȝit Sire More Certeynle
 I have ben In þ^e lond of Galele." 396
 "what tydynges, Sire, bryngen ȝe thenne,
 that ȝe welen vs tellen lik as ȝe kenne."
 "Sire, I schal ȝow tellen the Moste Merveillous thyng and tells the
 that Evere was herd of Ony Man leveng." 400 Emperor of a
 "what Merveilles ben they," quod themperour tho : marvel.
 "Sire, I schal ȝow telle er that I go.
 A pore Man there is In that Contre
 that manye wondir Merveilles werketh he, 404
 For he is of so gret strengthe and Myht
 that blynde men he maketh to sen ful bryht ;
 the dombe to speke, the lame forto go,
 the woode man he Maketh tame Also, 408
 the def to heren, the dede vpe Ryse :
 Al thus doth he, sire, In Merveillous wyse."
 "Alle these," quod ypocras Anon tho,
 "As wel as he I schal hem alle do." 412
 "Nay Sikerly, sire," quod the knyht,
 "that schal neuere lyn In ȝoure Myht ;
 For a man blynd born doth he Maken se,
 and, sire, grettere thinges I telle it the ; 416
 For Iazarus that was there ded—
 thre dayes & thre Nyht he lay In þat sted—
 and Owt of his tombe he dyde hym gon
 to forn Alle the peple there Anon, 420
 And this doth he be his Owne Myht
 And by his wordis Openly. In Mennys siht."

A knight arrives
from

Jerusalem,

and tells the
Emperor of a
marvel.

'There is a poor
man in that
country,
who works many
miracles,

and raises the
dead.'

Ypocras thinks
he could do as
much,

but the knight
tells him he
couldn't.

The poor Jew
raised Lazarus
after being 3 days
in the grave.

- "Thanne," quod ypocras, "sethen it is so
 that so manye Merveilles he Can do, 424
 he passeth alle Erthly Creature
 Of Clennesse of wit so good & pure ;
 I hym wile gon Forto Se
 And he be Swich as 3e tellen Me." 428
 "Sire Knyht," quod themperour than,
 "What is his Name tallen me thou kan ?"
 "3e Sekerly, Sire," quod the knyht,
 "Iesus of Nazareth his Name is Ryht, 432
 and they holden hym A verray prophete,
 Certeynly, Sire, As I 3ow here be-hete."
 "Now Certes," quod Ypocras tho,
 "Streyht to Galyle now wil I go, 436
 to knowen of his wit & his powers
 3if that it be as 3e seyn now here,
 and there the sothe schal I knowe
 Of hym & of me, with-Inne A throwe. 440
 and 3if he konne don More thanne I,
 I wele ben his disciple trewely ;
 and 3if I Conne don More thanne he,
 Myn disciple I wele that he be." 444
 and for this same Enchesowne
 wente Ypocras owt of Rome,
 and with hym A ful gret Meyne,
 Tyl that he Cam vnto the See. 448
 and whanne to the see they weren I-gon,
 the kyng of perse there fownden they Anon
 with gret Compeneye of Chevalrye,
 but Moche Mone they Maden trewelye, 452
 and it was only for the kynges Awntonyes sone
 that Owt of this world they wenden hadde ben gone.
 whanne Ypocras beheld al this Matere,
 Of his Mule he Alyht A-down there, 456
 and dressed hym Into that partye
 where that theke Cors lay Sekerlye ;

Ypocras will go
to see him.

His name is Jesus
of Nazareth

Ypocras will go
and know the
truth about him,

and be his
disciple,
if he finde him
really wiser.

Ypocras meets
Antony, the king
of Persia,

grieving for his
son Dardanides
[in French MS.],
who is just dead.

- and In gret sorwe fond he there the kynge,
 and Alle his Meyne ful sore Mornenge. 460
 and whanne this body he hadde beholde,
 Anon the Clothes he dyde On-folde,
 And took there A letwarye ful good
 that thiike Maladye there with-stood, 464
 and Into his Mouth he putte [it] Anon.
 And Er he Ewere thens gan gon,
 With A lowd voys the Child gan to Crye
 that Al the peple it herde Sekerlye. 468
 thanne Ronne they Alle Abowtes Ypocras,
 and seiden that this A fair Miracle was.
 Thanne seide Ypocras to the kyng,
 "and pou wilt graunten me my ferste Askyng, 472
 be to-Morwen thi sone schal hol be
 In Al degres, As thow Schalt se."
 thanne swor the kyng be his Creauce Anon
 'that Alle his petitions scholden ben don.' 476
 So thanne wrowht this Ypocras
 that on the Morewen the Child Al hol it was,
 thanne seide the peple there Abowte
 that he to god Aperedede with-Owten dowte. 480
 thanne there Abod he ful longe In londe
 with the kyng Of perse, as I vndirstonde,
 Tyl Atte laste be the kynges wille
 the kyng 3af his dowhter hym vntylle;
 And there Mad he ful Ryal Maryage
 As longed to A lady Of hyre parage,
 and As gret worschepe, I vndirstond,
 as he hadde ben kyng of Ony lond, 488
 Thanne Sente ypocras forth anon
 Messengeris As faste As they Cowde gon
 Aftyr his fadir & Moder Certeyn tho
 With his Oper frendis to Comen vnto,
 Forto Axen hem Consaille
 Into what Contre it myht best Avaylle
 to counsell him,
 where to go and
 live.

Ypocras cures
Dardanides,

and the people
think it a miracle.

and take him for
a god.

He stays with the
king of Persia,
[See note 3, p. 19.]

and marries his
daughter.

Ypocras sends for
his parents and
friends,

- that he myhte beste herberwed to be,
 Into Most temperable place Abowtes þ^e see, 496
 Owther In ony yl that were delitable
 be þ^e see oþer be lond with-owten fable.
 thanne A Maister Schipman gan forth to gon,
 And told hym of An yl In the Se Anon 500
 that More temperable than Others it was,
 Fer be west, and In what plas.
- Thanne Schepyd ypocras Al his good Anon,
 And thedirward gan faste forto gon, 504
 and with him his frendes & his wif Also,
 To this same Yl Alle gonnen they to go.
 and whanne Sawf that he was there,
 his wyf, his frendes, and Al his good In fere, 508
 and Alle Sauf weren thedyr gon,
 Ful Mochel Ioye they Maden Anon.
 thanne werkmen let he Ordeyner Anon,
 He builde a castle, And Made A Castel Of lym & ston ; 512
 with a splendid hall,
 and with-Inne that Castel An halle he Made,
 þere-Inne his frendes forto glade ;
 the dore there-offen it was red goold,
 As Any Man there it Myhte be-hoold, 516
 and ful I-pyht with precyous stones ;
 And Ek the pyler with-Inne for þ^e Nones
 was of Marbyl, I-kouered with gold & Asure
 ful Richely wrowht, I 3ow Ensure. 520
- and a magic bed, and there-Inne A bed he let dyhte,
 the Moste wondirful that Ony man Myhte ;
 For there weren In so manye stones of vertwe
 whiche that weren bothe good & trewe ; 524
- which cures everybody who is laid on it. For Ony man that Syk þer onne lith¹, Sekerlye
 he Schal be keured of Alle Maladye.
 Lo this hows made ypocras be this Enchesoun,
 That his wyf scholde don hym non distroccioun, 528

¹ This word is added above the line by a later hand.

Nethir be poystown ne be non venym,
that non Maladye Scholde Comen to hym.

3it Also More there let he tho Make
A Cowpe to drynken In for his Owne Sake,
that 3if Ony poystown there Inne were don,
Al the Strengthe it scholde lesen Anon.

but Ewere his wyf was prowde In herte,
And of hire hosbonde sche hadde gret smerte,
For that sche was so hygh I-bore,
And sche thowhte On hym sche was but lore ;
Therefore sche hated hym ful dedly,
and purposed hym to Slen Al prevyly.
Ful strong poystown sche gan to Make,
Only Al for hire lordis Sake,
and took bred, & In the poystown it putte,
And took A dogge for to Eten Itte,
So that the dogge thanne deyde Anon,
and ded lay Styll As ony Ston. ✓

And whanne his wyf hadde prevyde Al thys,
thanne was hire herte ful of Blys ;
And took it to hire lord Ypocras
As he At his Sopere was,
And In his Cowpe was it put tho :
but Al the strengthe Anon was Ago.
thanne ypocras took þ^e Cowpe Anon
and drank þeroffen Amonges hem Echon,
but þere offen hadde he non disseise ;
Wherefore his wyf gan there to mysplese,
And took the Cuppe In hire hond Anon,
and Ryht faste gan loken there vpon.
thanne Axed Sire Ypocras Anon there
' Why sche it beheld In Swich Manere.'
' Sire, for it is So Riche A thyng,
therefore I have þer offen so gret Merveilleng."
' Certes, dame," quod Ypocras tho,
' In Al this world ben Swiche no mo ;

He is afraid that
his wife may
poison him ; so he
makes a magic
cup,

532

which destroys
poison.

536

His wife hates
him, and

540

makes poison
for him,

544

but his cup takes
away its strength.

552

556

560

He tells her the
power of the cup.

564

- For what poystown pat there-Inne be done,
 It leseth al the strengthe Ryht Anone,
 For Neuere Man schal Empeyred be,
 That here-Offen drynketh, Siker mown 3e be." 568
 And whanne sche beheld Al this Cas,
 how that he from deth A-sckaped was ;
 wherefore sche Made ful gret Morneng
 that hire Craft ne hadde non Oper werkynge ; 572
 For As longe As he the Cowpe hadde *with-owten* faille,
 wel wyste sche hire werkynge nolde not Availle.
 One day she throws the cup
 far into the sea. So that sche Aspyde vppon A day
 whanne non of hire Meyne was In þ^e way, 576
 And Caste this Cowpe In to See
 Also fer As sche myht don it fle.
 and whanne ypocras his Cowpe dyde Mysse,
 thanne was his herte In gret distresse ; 580
 and faste he Axede ' where it was don,'
 but of hem Alle ne wyste neuere on¹.
 "So Aftyr it happed vppon A day
 that ypocras In his Chamber wyndowe lay, 584
 and his wyf be hym Also
 Lyggeng And talkynge, bothe two.
 And As he loked toward the grownde,
 he Sawh A wylde Sowe In that stownde ; 588
 "dame," he seide, "sy 3e this beste here
 that walketh benethe In this Manere!"
 "3e, Sire," sche seide ful Sekerly,
 "what Meneth that beste, I 3ow prey?" 592
 "dame," he Seide, "I schal the telle :
 that beste wolde now Ony man qwelle
 that there-offen Ete, it is so vnkynde,
 And þerto so hot as I have In Mynde." 596
 "Now, is that trewe, Sire," thanne quod sche.
 "3e, dame," he seide thanne, "ful Sykerlye."
 Anon A-down sche gan hire to dresse,
 and to hire Cook wente with Owten Misse. 600
 She goes to her
 cook,

"Sixt thou," sche seide, "this beste here
that walkyth thus In this Manere?"

"ȝe, lady," he Seyde "that wel I do."

"thanne faste Anon that thou hym slo,
and that to Sopere that he be dyht,
for my lord it loveth with Al his Myht."

604 and orders him
to kill the sow,
and cook its flesh
for supper.

Anon he dyde hire Comandement,
and to the Soper was born present.
and whanne ypocras peroffen hadde Ete,
Ful faste for peyne he gan to swete,
and seide, "dame, I may not be save
but ȝif of the water that I have
That this flesch was Soden Inne.

608

Ypocras eats it,

dame, I Am ded, neȝer more ne Mynne."

thanne Cowntenaunce Made sche Anon

That the water Al a wey was don.

616

Thanne Anon the Cook let he Calle,

Of þ^e water to geten hym, what myhte be falle,

"Owther bringe me there it is Cast,

Outher ellis I deye, And that In hast."

620

thanne to thike place was he browht,
but of the water ne myhte he geten nowht.

but that is all
thrown away.

And whanne Ipocras say that it was so,

And that Al the water was A-go,

624

"dame," he seide, "thow hast me Slayn

Ful falsly here In Certayn.

for that man Is born In non londe✓

(As In My wit I vndirstonde)

628

that Kan be war of wommens wyle,

So ful they ben of qweyntise & Gyle."

He says no man
is proof against
women's wiles.

thus falsly was here Ypocras ded

He dies,

thorwh his wyves false Red.

632

Thanne his frendis there Anon

leten write vppon his tombe ston,

and is buried.

In what Manere that he was ded

[leaf 48]

Thorwh his false wyves Red;

636

Ypocras's royal
tounb.

whiche tombe was so Ryaly dyht,
that neuere myht Comprehende In Mannes Miht
Swich Anothir tombe to Make
As there was don for Ypocras sake. 640

The king of
Babylon destroyes
Ypocras's castle.

thanke the Kyng of Babyloyne Cam tho,
& gret distroccion gan there do¹;
and thus In this Maner As I 3ow say
Swich Richesse was pere be thiike day, 644
and swich Strengthe & swich Bewte
As here to fore 3e han herd seyn me.

CHAPTER XXXVII.

OF THE TEMPTATIONS OF THE TWO MESSENGERS AND
THE DAMSEL; AND OF THEIR MEETING WITH
MORDREYNS, NASCIENS, AND CELIDOYNE².

How the Messengers and the Damsel are much cast down (p. 39, 40), and how she declares she must die for hunger (p. 41). They see the sea on fire, and a flaming ship comes to the Island (p. 41, 42); but the flame dies out, and they find a loathly man on board, as black as any shoe (p. 42), who says he is come to take them from the island if they will do homage to him (p. 43). The messengers ask who he is, and what his name is (p. 43, 44). He answers, *The Wise Serpent*, and renews his offer of saving them (p. 44). The damsel refuses it, for which he reproaches her as both 'fool and caytyf' (p. 44), and tells them they shall die on the rock (p. 45). One of the messengers declares they will trust in Jesus (p. 46), and the black man departs. They go up to Ypocras's house, talk over the matter, and conclude that their tempter was the devil (p. 46, 47). After sleeping, they pray Christ for help (p. 47, 48), and see a vessel coming with 'a fair old man' on board; whom they greet (p. 48), and tell him they trust in God to help them. He confirms them in their faith (p. 49). The damsel assents, but suggests that they have 'sustenance non, but the eyr, the see, and rock of ston' (p. 49). One of them tells the old man of 'The Wise Serpent,' and

¹ pour ypocras, que il auoit hai trop mortelement.

² The heading of the illustration to this Chapter (fol. 48 b. col. 2), in the Additional MS. 10,292, is 'Ensi que li noirs hons en j. nef fu deuant le maison Ypocras qui estoit tout depechiees.' On the two side-planks of the black man's boat is written 'fautifie sui apelles, et de nus bons ne sui ames.'

asks who he was (p. 50). The old man tells them that he was 'The verray serpent of helle,' and that if they had trusted his ship, it would have drowned them, as it was one of his 'Mynistres whereupon that enemy rode' (p. 50, 51). The old man assures the damsel that she shall be taken from the inland (p. 51), and then vanishes, leaving 'a swetnesse, as thowh alle worldly spycerye amongs hem hadde ben trowelye' (p. 51). The damsel believes he was Christ, or one of His servants (p. 52). They mount the rock to sleep again, but the damsel ponders on the means of deliverance (p. 52-3). She thinks she hears a cry, goes higher up the rock, and sees a great light on the sea (p. 53). She wakes the messengers, and they all go down, and find a lighted ship with 'a fayr damysele' on board (p. 53-4), who offers to take them away if they will do her bidding (p. 54). She is the 'Lady of Atenys Londe,' 'the wisest creature' in the world, and the helper of all who do her homage (p. 54-5). They agree to worship her if she is of their faith; but on hearing that she is a 'Paynymme' they refuse (p. 55-6). She becomes angry, and asks them what good they've got from their new faith,—nothing but 'peyne and travaille' (p. 56-7). They answer, Christ had travail for them, and so they reck not of it (p. 57). She threatens them with death, and then vanishes (p. 57). They sleep in Ypocras's house, and next morning pray to Christ (p. 58). The ship, the old man, and the lion, that had been with Celidoine, come to them (p. 58-9). He promises to take them to king Mordreins 'and sire Nasciens' (p. 59). They rejoice, but are afraid of the lion (p. 59-60). He urges them to enter his ship; and they do so (p. 60-1). The old man speaks 'ful swete wordis to the maiden,' and remains himself on the rock (p. 61). The messengers and the maiden sail away, till on the third day they meet 'Mordrayns, Nasciens, and Celidoine' (p. 61), whose ship they go on board of, and the lion-ship goes 'as fast away as evere flew swalwe in the someris day' (p. 62). The Messengers and Damsel relate their adventures to Nasciens (p. 62).

Now procedith forthere this Storye,
and Openly scheweth to Owre Memorye
of the Messengeris, And the damysele
That with hem was, bothe fayr and lele.

The messengers,
and the damsel,

4

whanne Ypocras hous they hadden longe beholde,
bothe his tombe and the bed Manyfolde,
and there knewen they be the scripture
In what Maner his deth he gan to Endure,
be the fals Coniettyng Of his wyf
that so falsly Reved hym his lyf,

examine Ypo-
cras's house,

8

where-offen they spoken ful pleyn,
 And seiden that sche was fals in Certeyn ; 12
 For Azens A wykked wommans wyle
 May there non Man withstonden non while.
 And whanne thus Alle they hadden do,
 Vp to the heygthe of the Roch wenten they tho ; 16
 this was Abowtes the Owre of Mydday
 that Alle these thinges thus they say.
 thanne gonnen they loken Into the se
 Al Abowtes there In Eche parte, 20
 3if Owther Schipe Other Galei myhten they sen there
 that hem Myhten Comforten In Ony Manere.
 And thus Alday Abiden they On the Roche An hy,
 As peple that was sore Abascht & ful sory, 24
 For nowher Syen they non Comfort
 that to hem be Ony Weye dide Resort.
 Atte laste Cam the Nyht vppon tho
 that they ne myhten sen whider to go ; 28
 And bare weren they of Al Maner of chere,
 For mete ne drynk hadden they non there ;
 And Also ful ferre from Eche Contre
 Wherby thei myhten sosteyned be, 32
 For Other grace there knew they non
 but there Ryht forto dyen Anon,
 But 3if it be bi helpe of þ^e holy gost,
 Elles supposen they there to ben lost. 36
 The damysele that 3ong was, & tendre of Age,
 Of hy kyn born, and of gret parage,
 wel faste sche gan hire to Compleyne,
 and thus to the Messengeris Gan sche seyne, 40
 "Lordynges, 3e taken non kep Of Me
 that thus In distresse Am, as 3e moun se,
 And thus to my deth han 3e me browht ;
 For In 3ow Comfort fynde I Ryht nowht, 44
 Nethyr be thyke god that 3e Serve,
 Owt of owre peynes ne doth not swerue ;

and agree that no
 man can resist a
 wicked woman's
 wile.

They watch for
 a ship,

and are much
 downcast,

for they have
 nothing to eat.

The damsel is
 much distressed,

and but 3if oper Cownseil 3e conne me seyn,
 for longer here schal I deyen In Certeyn, 48 and expects to die
 Evene to forn 3ow, In 3owre syht, of hunger.
 here schal I deyen Anon ful Ryht ;

For it is thre dayes ful Agon
 that Mete ne drynk hadde I non." 52

And whanne they herde hire thus to maken hire Mone,
 Certeynly they Nyste what forto done ;
 but they Answeryd Anon Agayn,
 and seyden, "damysele, In Certayn 56
 beleveth the Makynge of 3owre Mone,

For Operwyse 3e Mosten done ;
 bothe with 3oure herte & 3oure Mowthe
 3e mosten don As we seyn nowthe, 60
 Clepeth to hym that Of Alle Comfort he is,

That of 3owre peynes he may 3ow lys."
 thanne seide the damysele Anon tho,
 "there is non Man leveng myht suffren so, 64 She says,
 half so gret payne As I do here, she wouldn't care
 there-fore helpe wolde I han In som Manere ; who helpt her
 Of what side that Evere it be now.
 I ne Rowhte, and helpe were Comen to Me." 68

And whiles thei weren thus In talkyng,
 Into the See weren they beholdyng,
 where they Syen A gret flawme of fyr,
 And Al the see brenning hem thowhte there ; 72 The sea seems to
 Ek Al the see On gret tempest was, burn ;

lyk As the devel hadde ben In that plas.
 thanne seide On of the Messengeris two
 "Sy 3e now Owht that I here do, 76

Methinketh the Se On fyre it is,
 And As bryht fer it brenneth I-wys."
 "In the name of Cryst," quod this Othir tho,

In 3one fyr A schipe me semeth doth go, 80 a flaming ship
 And that gret peple with-Inne there is, appears.
 As me Semeth with-owten Mys ;

- and 3it me Semeth More verralye
that faste hiderward the schip doth hye." 84
"Now, par ma fey," quod this-damysele tho,
"Som Maner tydynges Comen Us Unto."
Thanne Anon In this Mene while,
Not fullliche the space of half A Myle, 88
The flaming ship the schipe Al flawmeng to þ^e Roche Cam
wheche that these thre persones weren vppon.
and whanne they syen it was so Ny,
comes to the rock, down Of the Roche they dyden hem hy ; 92
"Lordynges," quod this damysele tho,
"down to this schipe now let vs go,
And to beholden what it may be,
for this is the same that we gonne se." 96
They go down to it, and the flames vanish, down Of the Roche thanne Comen they Anon,
And thus sone al the flawme was Owt don
that in thike schipe was to fore,
Al was A-qweynt whanne they comen thore. 100
And whanne to the Roches poynt they weren gon,
A Schipe they fownden there riht Anon,
They find a loathly, And with-Innen A man of dispetous stature,
And lothly to beholde, I 3ow Ensure ; 104
Ful gret and large þe was therto,
black, man in the ship, And therto As blak As Ony Scho,
And his Eyen brenneng In his hed
As thowh it were flawmes of fir so Red. 108
and whanne this damysele he gan beholde,
he hire grette many folde ;
and sche 3ald hym his gretyng Agayn,
and so dyden the Messengeris In Certain ; 112
but of him ful sore Abascht they were,
For that he loked so spetously there.
Thanne Axede he of hem there
who asks them how they got there ? 'how thider they Comen, and In what Manere, 116
that so fer from þ^e peple it was,
And Ek from the lond In Eche A plas.'

thanne Answerid that damysele Anon,
 "be persecucioun, hider ben we Gon ; 120

and for hunger & thurst here scholen we deye
 but 3if we han Socour hastelye,
 Owther hens that we Mown go,
 And som socour Come vs vnto." 124

thanne seide this Man to hem there,
 "hider Am I Comen In that Manere
 3ow to bryngen Owt of this wrake,
 3if that so be homage 3e welen me make." 128

The Black Man
 offers to take the
 Messengers and
 Damsel away,
 if they will do
 him homage.

And whanne these Messengeris herden tho
 That of homage he spak hem vnto,
 Forto becomen his lige men,
 where-offen sore they Merveilled then, 132

And Axeden what Manere man pat he were
 that of hem homage Axede there,
 "for homage to 3ow scholen we non do
 tyl we weten whens 3e Comen fro." 136

"I Am A man Of fer Contre,
 but My lordschepe is In lond & In see,
 that the moste peple Of this world
 Onylich Obeyen to my word, 140

but is obeyd all
 over the world,

And holden me for here Sovereyn lord,
 Of strenkthe, of myht, be here owne Acord ;
 for there Nis no Mannes lordschepe lyvenge
 that lasteth So fer In Al Maner of thinge ; 144

and knows every-
 thing
 that happens.

And therto I am of so gret powste,
 that non thing is don On lond ne see
 but Anon that I it do knowe,
 Alle swiche thinges vppon A rowe ; 148

Now haven 3e herd Every del
 Of my power, & what I kan don wel."

"Sire," quod these Messengeris tho,
 "And it be As 3e seyn vs vnto, 152
 we knowen wel pat there is non man lyvyng
 that hath A qwarter so Mochel Of konnenge,

Sauf only oure lord Cryst, goddis sone,
 that In al the world pere hath he none ; 156
 but now of on thing to 3ow scholen we spelle,
 what is 3owre Name, that 3e vs now telle."
They ask his name. "My name Gladliche now wyl I say ;
He is calld the Wise Serpent, "The wise Serpent' men me clepen Eche day." 160
 which they think very odd. "Now Certes," quod thanne this Messengere,
 "It is þ^e most Merveillous Name þat euere herdeich Ere."
 thanne seide this Man A3en tho,
 "Hyder Am I now 3ow comen vnto, 164
 of 3oure diseise owt forto brynge
He again offers to take them away. 3if 3e welen don me homagyngne,
 And Into my Schipe 3ow for to take,
 And bringen 3ow owt of Al this wrake." 168
 "Now Certes," quod this damysele tho,
 "3owre Cowtenaunce, 3owre Chere, doth me gret wo,
The damsel is afraid, That I Am so Aferd ful Sekerlye
 To Comen In 3owre Compene ; 172
and thinks they had better stay where they are. for Rathere here we scholen Abyde,
 And here Suffren deth At this tyde,
 And 3it more grettere distorbaunce
 thanne to vs come 3it be Ony chaunce, 176
 Rathere thanne hens we scholen go
 Tyl God vs sende tydynge Mo."

Whanne this Man vndirstood this tho,
 that thus this damysele spak hym vnto, 180
 he Answerid here In dispit Ageyn,
 And thus to hire seide anon ful playn :

Then the Black Man abuses her, "ha ! thou womman, bothen fool and kaytyf,
 that Rekkest now so litel of thy lyf ! 184
 ha, dispitful Creature,
 Vnhappy A3ens al good Aventure !
 What Eyleth the now In this Nede
 thine Owne lif forto forbede ? 188
 for it is semeng here now to me
 that bettere, Euel than good, louest þou sekirle.

- Nedis mostest thou ben A womman,
that ne lovest not ho þat the helpen kan ; 192
and here thou Cheseþ thyn distroccioun,
And only Refusest here thyn savacioun :
Now from þow wile I gon,
And leven þow here Al Alon, 196
Where As þe scholen for hongre deye,
And In Myseise ful vtterlye ;
For aftyr this tyme Neuere non
þow to Refreschen hider schal gon, 200
Wherfor þe scholen Repenten ful sore
that þe ne welen don Aftyr my lore ;
but þoure Repentyng ful late schal be,
Sethen þe welen not Trosten on My seignoure ; 204
and þerfore As Caytyves scholen þe dye,
As schal this Caytyf womman here sodeinlie.
For at the prykke of deth ben þe now here ;
þe scholen it not schapen In non Manere 208
but that fer hunger Scholen þe deye,
and vpon this Roche lyn openlye,
and the fowles þowre flesch scholen Ete,
For Other Sepulture non þe gete." 212
"Now, Sire," quod a Messenger Anon,
"wel weten we þat to this Roche of ston
þe comen hydir vs forto Socoure,
And therto A man of welthe & of honoure ; 216
but In Certein we hadden levere to deye
thanne forto gon In þoure Compenye ;
þoure persone and Contenance it is so hydows,
And þoure lokinge and wordis ben so dispetows ; 220
For only, Sire, Confownded we ben
Of the wordis that þe to vs here seyn,
that here nedis Mosten we dye
For Miseise & hongre Otterlye ; 224
And, for thy Compenye that we forsake,
therfore to Mercy wilt þou vs not take :

for refusing her
only chance,

and says, she'll
repent it too late,

and she and her
companions will
die of hunger.

One Messenger
declares that

they would
rather die than go
with him,

he is so hideous
and spiteful.

- They will trust in the mercy of Christ, but Only In his Mercy we vs affye
that is Jesus the sone of Marye, 228
And to his Mercy only we vs take,
who will not forsake them. For his *Servantes* Nele he neuere forsake,
but vs to Comforten In this straunge place
there As non Creature Many day ne wase." 232
And whanne this Man herde here Answered,
that to hym they wolden not concentyn there,
Nethir graunten non of his Axkynges,
The Man goes away, Anon thens Made he his departynges, 236
And took forth Riht In to the se
there As to Fore tyme he hadde I-be.
[leaf 49] whanne they In the Roch syen al this,
hem thouhte the Game wente Al Amys ; 240
thanne syen they to forn the schipe there,
Grettere tempestes In divers Manere
be Many fold thanne to forn it was,
where often they bascheden In that plas. 244
In storm and flaying sea, For hem thowhte Al the see A fyre hadde I-be,
So thouhte it to hem tho ful Sekirle ;
And Also In the Se tho they herde
and a horrible noise, as of hell ! A wondirful Noyse, and mervellously ferde, 248
as thouhe it hadde ben A Noyse of helle,
So gan it to Cryen And to zelle ;
where-offen gret drede they hadden Echon,
And the Signe of the Croys they maden Anon, 252
whiche to hem was gret Comfort
the sonnere to Joye to ben Resort.
and whanne they hadden thus longe looked there,
they ne Cowde Aspyen In non Manere, 256
Nethir In the Se Fer ne Ny
As they cowden Aspyen trewely ;
thanne from the See with-drowen they tho,
The Messengers and King Label's daughter go up again to the house of Ypocras, and Azen vp to the Roch Gonne they go ; 260
To the hows where-As dwelde ypocras,
Azen they wenten In to that plas,

- And there they seten hem to Reste
 Evene As hem thre hym liked beiste, 264
 and gonnen they to talken Anon
 Of hym þat from the Roche was gon :
 " be my trowthe," quod the damysele thanne,
 " I was Neuere so sore Aferd of Manne. 268
 And, weteth wel, lordynges, In Certeyn,
 that nethir hunger ne thurst hane I pleyⁿ,
 but from me it is Al now A-go,
 that there offen ne fele I now no Mo." 272
 Thanne seiden the tothir Messengers Ageyn,
 " It was non Erthly Man In Certeyn,
 but that it was owre dedly Enemy
 that vs hyder Cam forto Aspye, 276
 And vs to putten owt of Ryhtful Creaunce,
 ȝif he it Cowde han don be his fals variaunce."
 whanne they hadden long Spoken of this thing,
 Thanne fillen they Alle In Slepyng, 280
 what for travaille and for werynesse,
 and what for deseise and gret distresse.
 and whanne On Slepe that they were,
 Non power hadden they to waken there ; 284
 what for fastyng and for febelte,
 they weren so Ouercomen In Eche degre.
 So vppon the Morwen, whanne it was day,
 and the Sonne schon, As Eche Man Say, 288
 on hem the Sonne gan forto Schine
 there As they lyen thike same tyme,
 and þerto the sonne so hot Schon there
 vppon here faces that Naked were, 292
 So that for the gret hete Anon
 there they wakened Everichon.
 and whanne Awaked fulliche they were,
 To Cryst they Maden here preyere, 296
 whiche that was kyng of alle kynges,
 to hym they maden there here Offrynges
 and they pray to
 Christ for mercy ;

and talk.

The messengers
think their visitor
was the Devil.They sleep till the
hot sun awakes
them,and they pray to
Christ for mercy ;

- with wepyng and with terys Sore,
 Evere Axeng Crist ' Mercy and Ore, 300
- that he would
 send them some
 comfort.
 that he wolde, Of his specyal grace,
 Som Comfort to senden hem In that place
 where As that they weren In gret peryl,
 fer with-Inne the See In that Exyl.' 304
- And whanne they hadden thus I-don,
 Into the Se they loked þere Anon ;
 thanne Sien where that Cam In the See
- A fair little ship
 comes to the
 island,
 A Fair litel vessel, As thouhten thanne he, 308
- And Evene to the Roches Poynt
 that vessel was Comen, and therto Ioynt ;
 And this was Abowtes the Owre of pryme
 whanne this they Aspiden thike tyme ; 312
- with an old man
 in it,
 and In the vessel was A fair Old Man,
 As thei that tyme behelden than.
 " Now, behold," quod the Messenger tho,
 " I hope goode tydynges ben Comen vs to, 316
- For here is Aryved An Old Man
 that som Comfort tellen vs kan."
 thanne Of the Roch down gonne they go,
 and this good Man Comen they vnto ; 320
- thanne whanne they gonne this good man Aspye,
 An Old Awneyel Man he was Otterlye ;
 but ȝit Al this not withstondyng
- old, but fair,
 he was a fair Man with Owten lesyng. 324
- And Anon As they hym Sye,
 they hym gretten ful Curteislye ;
 And he hem ȝald here Greeting
 Ryht ful Onestly and ful plesyng, 328
- who asks how
 they came there.
 and hem Axede Ryht Anon
 ' how Into þat place they weren gon.'
 And they hym Answeryd Anon Ryht,
 ' that be adversite thedir weren they dyht, 332
- Fer from Men, and from vytaille,
 that In poynt Of deth they weren saunȝ faille ;

For but 3if god do hem Som socour,
 we ben not Able to lyven On Owre ; 336
 And 3if he wele to vs his Counseyl sende,
 thanne ben we seker of An Ende,
 that we scholen Aschapez heyl & Sownd
 As Ewere we wenten on Ony grownd.' 340

They tell him of
 their trouble.

Whanne the goode man herde hem thus seyn,
 "Forsothe, sires," quod he, "and In Carteyn
 And 3e holden Alwey this Creawnce
 Stedfastly with-owten variaunce, 344
 Owt of this yl I schal 3ow don brynge
 3if 3e In 3owre feyth han non varyenge ;
 For trosteth me wel verraylye,
 that he wil not 3ow forȝeten sekerlye ;
 Ne non that hym don Ony Servyse
 he wil not forȝeten In non wyse."

He bids them hold
 fast their faith,

"Ha, Sire," quod this damysele tho,
 "I beleve þat trowthe 3e sein me vnto ;
 but, sire, and we longe dwellen here,
 we scholen thanne dyen Al In fere ;
 For Sekir, oþer sustenauunce haven we non
 but the Eyr, the See, and Roch Of ston." 356
 "3e, damysele," quod this goode Man,
 "3it have thou non drede not for than ;
 For forȝeten scholen 3e not be
 And 3e welen han hym In Memore, 360
 that non Maner of thing ne wil forȝete,
 Nethir his Servauntes he Wil not lete."

The damsel says
 they have been a
 long time waiting
 for help.

"Now, swete Sire," quod on of these men tho,
 "So telle vs on thyng Er that 3e go." 364
 "let se, sey on," quod this good Man,
 "And I schal tellen what that I kan."

"Sire, Abowtes the hygh Mydnyht
 here hadden we a wondirful syht :
 To vs here Cam A Merveillous wyht,
 and seide 'that he was a Man of Myht,'

Then they tell the
 old man

368

- and seide that for vs I-Comen he was,
 vs for to bryngen Owt of this plas, 372
 and vs to Saven from Alle peryl,
 And Sownd to bryngen vs owt of pis Exyl,
 & therto A man Of gret power,
 and that his lordschepe lasted bothe fer & ner ; 376
 More Ouer therto, A wondirful Name,
 'The wyse Serpent,' A Man of fame ;
 therto he was the leythest Man
 that on Creature Myhte loke vppon ; 380
 And for that Cause we desiren wel sore
 To weten what Man that it wore."
 "Of hym I kan 3ow ful wel telle,
 And of his Condiciouns I kan 3ow spelle : 384
 vndirstondith what I schal Seye :
 It is Mannes disceyvour Sekerlye ;
 And with his coniettyng & his falsnesse
 Al day men bryngeth he In distresse ; 388
 that han goddis semblaunce & his kynde,
 hem forto Spillen, that is his Mynde.
 but, Seris, 3it More I schal 3ow telle,
 It was the verray Serpent of helle 392
 that Cam forto vysyten here 3ow,
 and seide that he cam for 3owre prow ;
 but feythfully now trosteth to Me,
 And 3e In his vessel hadde I-be, 396
 In-to the Se he scholde 3ow han Cast,
 And there 3ow drenched Anon In hast ;
 For 3e wenden A schipe that it hadde be,
 but it nas not So ful Sekerle ; 400
 but Anothir schrewed Enemy it was,
 On of his Mynestres In that plas,
 on which he rode ; where vppon that Enemy Rod
 Also longe As here with 3ow Abod ; 404
 therefore, and with hym hadden 3e gon,
 3e hadde ben persched Everychon ;
- of the visit of the
wise serpent,
- and they want to
know who he
was.
- 'It is the devil
himself ;
- and if you had
gone with him, he
would have
drowned you,
- for the ship was
one of his spirits,
- on which he rode ;
- and if you had
gone, you had all
perisht.'

- For he is of so fals behestē
 —As wel to the leste as to the Meste— 408
 For 3ow Into peynes scholde he han browht,
 For oper Socour Cowde he don 3ow nowht.
 Now I have 3ow told In Al degre
 Of that Enemy, & what is he ; 412
 therfore beth war In Alle Manere
 3if ony More he Come to vysiten 3ow here ;
 And beth war þat he disceyve 3ow nowht,
 Ne for non thing chonge not 3owre thowht." 416
 "Ha, Sire, 3it," quod this damysele tho,
 "Telleth me on thing Er that 3e go."
 "Gladlich, Sey on," quod this good Man,
 "I schal 3ow telle Al that I kan." 420
 "Sire, owt of this Roche scholde we Euere go,
 Owther ony Man to helpen vs Comen vnto."
 "3e," quod this good man ryht Anon,
 "Owt of this Roche scholen 3e gon, 424
 and here not longe forto Abyde
 3if 3e ben stedfast In Eche tyde,
 and defenden 3ow from þ^e ferst Enemy
 That to 3ow wile Comen wel Sotely ; 428
 but beth Alweye of stedfast creaunce
 Inne hym that is non variaunce,
 And he hens will thanne 3ow brynge
 3if 3e dwellyn stille In good levenge." 432
 Anon As he this word hadde Seyd,
 he was Agon with-Inne A breyd,
 that Nether hym ne his vessel
 Ne Cowden they Sen neuere a del ; 436
 but the grettest swetnesse that Evere was,
 with hem there lefte In that plas,
 As thowh Alle worldly Spycerye
 Amonge hem hadde ben trewelye. 440
 Than gonne they to-gederis to speken Anon
 Of the good man that from hem was gon,

The damsel asks
 if they shall ever
 leave the rock ?

He says, they
 shall, if they keep
 their faith.

The old man and
 his ship vanish,

leaving a perfume
 behind him.

- And seiden that greth Comforted they were
thorw the goode wordis that he spak there. 444
- The damsel says
her hunger is all
gone,
"In feith," quod the damysele tho,
"Alle my Sorwe and kare it is a-go ;
and Of on thing I do 3ow behete,
Thowgh In Al this world were there non Mete, 448
So with his wordis fulfild I am
that he to me seide whanne he Cam ;
For Anon as I loked hym vppon,
Myn hunger and thurst was A-gon, 452
and Al my deseise tho Everydel ;
And perfore I beleve Ryht wel
that this Is he of whom 3e spelle,
Jesus Crist, kyng of Erthe and helle, 456
Other Elles On of his Seriaun3e
that hider Cam vs to Avaunce."
thanne seiden the Messengeris tho,
"they ne wiste how it myhte go, 460
but that it were goddis sonde
To Maken hem fre that weren bonde ;
For now, after this grete drede,
Comfort we han In this Stede ; 464
and as Mochel as of the ferste we weren Agast,
this good man vs hath comforted In hast."
Thus Al that dai they gonne to speke
Of thike good Man So lowly & Meke, 468
and seiden hem was happed good Aventure
Of tho tydynges that weren so sure ;
So that Al day Abyden they there
Tyl it gan to dirken Everywhere. 472
and whanne to the Even it was comen Ageyn,
A3en vpe to þ^e Roche they wenten Certeyn,
and wenten A3en to the same place
There As Ipocras I-beryed wace : 476
So there Alle thre they gonnen hem Reste
In swich place as that hem liked beste.
- and she thinks it
must have been
Jesus Christ,
er one of his
ministers,
- They go to rest in
the house of
Ypocras,

- So whanne it was abowtes Midnyht,
the Messengeres Slepten, I the plyht ; 480
but the damysele Al wakyng was
At theke tyme, so was hire gras ;
For Evere sche lay, & hire bethowhte
how þat Alle this thing ben Mowhte 484
As towching here deliueraunce,
In what Manere schold ben here chaunce.
& as sche thus In thenkenge þere lay,
hire þowhte sche herde. A wondir fray 488
And A wondir despetows Cry,
so þat sche was A-ferd ful Sekerly,
for sche thowhte þat Cry was hire Ner.
and Anon vpward sche dressede here ther, 492
and heyere on þ^e Roche gan sche to go,
Forto weten ho there was tho ;
For owther man owþer wommanne
It was that so ferde thanne. 496
and whanne vppon the Roch sche was An hy,
thanne say sche Atte Roches banke trewly
wondir gret lyht þere In the see,
where-offen sche wondred what it myhte be. 500
And whanne sche hadde thus I-do,
and to the Messengeris gan sche to go,
and faste vppon hem sche gan to Calle,
and tolde hem what Aventure was befallē, 504
‘ how that to hem was comen there
Wondir gret lyht In qweynte Manere ; ’
thanne down of the Roch wenten they Alle thre
Forto weten what it myhte be. 508
and whanne down they weren comen Echon,
A wondir fair schip behelden they Anon,
and In Maner as of Manye torches lyht,
—Al thus it Semede there to here siht,— 512
and ful of Richesse hem thouhte it was,
The worthiest that myhte ben In ony plas ;

but the dameel
cannot sleep,

and hears a fray,
and a cry,

sees a light in the
see,

and calls the
messengers.

They go down the
rock, and find a
beautiful ship,

- with a fair lady in it, and there Inne was A fayr damysele
that to hem semede bothe swete & lele ; 516
And gret lust they hadden hire to beholde,
- [leaf 50] To hem semed sche so fair Many folde.
And whanne they hire Gonnen to Se,
Anon they hire gretten Alle thre ; 520
And sche hem ȝald here gretying tho
In swich A Manere As sche cowde do.
- who asks how they got there ? thanne Axede sche of hem Anon,
'how In to that place that they weren gon.' 524
thanne answerid they sone A-geyn,
'be wondirful Aventures, In Certeyn ;
and here Abiden Nedis we Mote
til som Adventure come, Oper som bote.' 528
"Certes," quod the damysele of þ^e schipe tho,
"hard Adventure is Comenge ȝow to,
For hens be ȝe neuere lik to gon
In helthe of body, of flesch, ne bon ; 532
for ȝe ben so fer from Eche Contre,
Supposing to non Man that here ȝe be ;
but Neuertheles ȝit not for than
(In as moche that ȝe han semblaunce of Man,) 536
of ȝow I haue now ful gret pyte ;
and ȝif ȝe welen, ȝe scholen gon with Me,
and Into Sauf place with me scholen ȝe go
- if they will do her commands. ȝif myn Comandement welen ȝe do ; 540
and I wele Axen ȝow non Other thing
but as Alle men to me don þat ben lyveng."
- They say they will do anything reasonable. and they seiden that 'with good wille
hire Comandement wolden they fulfille 544
ȝif it to hem semede thing Resonable,
and that to hem it Myhte ben profitable.
thanne spak þ^e damysele of the schip Anon,
"I schal ȝow tellen what ȝe scholen don : 548
- She tells them she is the Lady of Athens, But first I do you to vndirstonde
that I am Lady of Atenys Londe,

- And Myn is holiche al that Contre—
 bothe Castel & town, lond & See— 552
 so that I knowe wel In Myn Entent,
 that In Al this world here present
 Nes non so Riche Man ne womman,
 Sekerly, As Reherse the now i Can. 556
 therto I am the wisest Creature
 that In this world is, I the Ensure ;
 For Alle thing that In the world is don,
 I hit knowe thanne Riht Anon ; 560
 And ȝif Ony peple In Angwisch be,
 I hem Owt brynge ful Certainle ;
 and whanne they ben In peryl of ded,
 thanne I hem socoure In that sted ; 564
 thus Alle that Ewere that homage will me do,
 Riht Anon Socour I sende hem to.
 This thing I sey to ȝow now here,—
 ȝif ȝe welen don In this Manere, 568
 And homage here me forto don,
 In to my schipe I schal ȝow taken Anon,
 and leden ȝow thanne In-to swich A place
 that is ful of ioie and ful of grace." 572
 and whanne they herden hire thus speke,
 Eche to oper here hertes gonnen breke,
 and Axeden Cownceyl of this thyng,
 what were best fore here leveng. 576
 "be my trowthe," quod the ton Messengere,
 "And it be As sche telleth vs here,
 and therto and sche be of oure lay,
 we scholen hire worschepen this ylke day ; 580
 and with here thanne wele we go
 Into what Contre she wele leden vs to ;
 but ȝif of Anothir lay that sche be,
 we wilen hire forsaken Sekerle ; 584
 for owre Creaunce sche wolde don vs to reneye,
 and to beleven On hire fals feye ;"

the richest and
 wisest of
 creatures,

and if they will do
 her homage,

she will take them
 to a fair place.

They take counsel
 together,

for that was the most thing In here thowht,
 that here Creauunce forsaken wolden they nowht. 588
 and ask her what thanne Axeden they hire In the schipe thanne,
 her faith is, "Of what Creawunce ben 3e," seiden they, "wommanne,
 and what she and what with vs 3e wolden don,
 would do with and we to 3oure homage consenten Anon?" 592
 them. "that schal I 3ow seyn with-Inne wordis fewe,
 Al myn purpos vppon A rewe :
 Ferst I schal 3ow tellen At this tyme
 She is a Paynim, that I am Ryht A worthy Paynyme, 596
 The Richest that is In Al that lond,
 As I do 3ow here to vndirstond ;
 and wishes to take and 3if that homage 3e welen me do,
 them to her coun- with me Into þat Contre scholen 3e go." 600
 try. "In feyth, damysele," quod the ton Messengere,
 "sethen we knowen so mochel of 3ow here,
 that 3e be not of Oure Creauunce,
 They refuse we 3ow forsaken with Owten variaunce ; 604
 to go with her also we forsaken 3oure Compenye,
 For 3e mowun not socouren vs trewlye."
 "Thanne," quod þ^e damysele of þ^e schipe tho,
 3if it so be that I from 3ow go, 608
 Neuere geten 3e helpe ne Socour
 3ow to bryngen owt of this langour ;
 For 3e ben so fer from Eche contre,
 that here for hunger scholen deyen 3e." 612
 thanne answered they Anon Ageyn,
 for they would "that lever they hadden to deyen certeyn
 rather die, than go thanne to gon In hire compenye ;
 in her company. here only god to wraththen Sekerlye, 616
 hos lawe & hos Creauunce
 we welen kepen with Owten variaunce."
 "O, Cursed kaytyves," quod this damysele tho,
 'Oh cursed "what Ese doth 3owre Creauunce 3ow to, 620
 catiffs," says the Oper the Cristendom that 3e han take ?
 damsel, For sethen han 3e ben In wo & wrake ;
 'your faith has only brought you
 trouble.'

- and sethen 3e leften 3oure first lay
 3e han had Sorwen Inowh Eche day, 624
 and In peyne & travaille han 3e be,
 and so scholen 3e Contenwen sikerle."
 "Of travaylle," quod the ton Messengere,
 "we taken non charge, non of vs here ; 628
 For of Travaille Ensample han we
 Of Iesus that be-Cam Man Erthle,
 For he was nevere with owten travaille
 vs A3en to biggen Sauu3; faille ; 632
 for he travailled tyl he was ded,
 Man-kynde to byen from th^e qwed.
 Therefore, 3if we his Servautes willen be,
 thanne ne3er of peyne ne travaille ne rekken we ; 636
 In this world to suffren Alle Manere distresse,
 In hevene forto haven Joye that is Endelesse ;
 And for this cause damysele, Sekerly,
 vs ne Rekketh to travaylle bodyly ; 640
 for travaille owre lord scheweth to vs,
 whiche that is Maryes sone, Jesus."
 And whanne sche herde hem thus Answered,
 Anon to wraththen sche gan hire there ; 644
 "3e cursed Caytyves, now wel I se
 that In sorwe it liketh 3ow forto be
 More thanne In Ese, Other In Reste,
 thus semeth Me it liketh 3ow beste ; 648
 therfore hens now wyle I go,
 And leven 3ow here In peyne & wo,
 For of non man here geten 3e socour,
 So scholen 3e deyen In wo and langour ; 652
 and thanne the bryddes of the Eyr
 To 3oure bodyes scholen repeyr."
 So wente sche thens thanne Anon,
 and forth Into the see gan sche gon, 656
 and they Aftir hire lokeden there,
 but sche was vanschid I qweynt Manere.
 then she vanishes.

'We do not mind
 that, following
 the example of
 Christ.'

She says, 'if you
 like borrow best,

I leave you to die
 of hunger ;'

- Thanne Anon torned they vp Ageyn
 To ypocras hows In Certeyn, 660
 And there slepten Alle thre with owten dowte
 Tyl on the Morwe they myhten sen hem Abowte.
 and on the Morwe, whan it was pryme,
 they Awoken Alle thre thanne In good tyme, 664
 and thanne vpwardis they gonnen hem dresce,
 and In god they putten here Sekernesse,
 knelyng a-down vppon here kne
 Into the Estward ful Sekerle ; 668
 and there they Maden here preyere
 To Jesus Cryst so leef an dere,
 ' that he wolde of his grete Mercy
 hem Comfort to senden hastely, 672
 and that he wolde not hem forgete
 there to dyen for fawt of Mete ;
 but As the fadyr Socoureth the child,
 so do ȝe vs, goode lord, bothe mek & myld.' 676
 and whanne they hadden Mad here preyere,
 Estward Azens the sonne lokeden they there
 Ful fer Abrod Into the Se ;
 A lytel thing there thowhte thanne syen hee, 680
 but from hem It was so fer
 that they ne Cowde knowen In non Maner
 What it was, ne what it Myhte be,
 Til Abowtes Midday Sekerle ; 684
 be that tyme it was to hem comen so ny,
 that they hadden knoweng sekerly
 that a lytel vessel thanne it was,
 whiche thedir was comen In to þat plas, 688
 and to the Roche there it dyde Applye ;
 and they hem down hyede ful hastelye
 forto Sen what thing it were
 And what thing þer Inne was there. 692
 and whanne they weren tho comen Adown,
 Abowtes hem they loked In-virown,

They sleep in
Ypocras's house.

The next day they
again pray to
Christ,

not to forget them.

A little vessel
comes to the rock,

- And behelden this vessel Every del ;
 and there Inne An Old man bothe fair & lel ; 696 with an old man,
 and with hym browhte In Compenye
 A lyown that loked ful Egerlye,— and a lion in it,
 and it was the same lyown
 that to fore tyme was with Celidoine, 700 being Celidoine's
 and Also the Same vessel old ship and lion.
 That celidoyne in wente Every del
 and whanne they behelden this trewly,
 Eche on other lokede ful ferfully ; 704
 For gret wonder they hadden tho
 how that faire man with þ' lyown dorste go.
 thanne Axede hem this olde Man Anon,
 'how they Into that contre weren gon.' 708
 they hym Answerid Anon a-geyn,
 'that be goddis wille it was, Certeyn ;
 and whanne that Goddis wille it were,
 Owt of that Roche scholden they gon there." 712
 "Certein," quod this old Man tho,
 "And 3e with me welen now go
 In this vessel with this lyown,
 I schal 3ow socoure Al & Som. 716
 For his love that 3e Calangen 3oure lord
 I schal 3ow socowren At on word,
 and 3ow leden Into Swich A place
 (thorwh helpe & thoruh goddis grase) 720
 there as kyng Mordreins scholen 3e fynde,
 and sire Nasciens that knyht so kynde,
 for whom 3e forsoken 3oure Own londe,
 hym forto seken, As I vndirstond." 724
 whanne this word thanne they herde,
 As Ioyful Men thanne they ferde :
 "A, Sire, now knowen we Ryht wel
 that bothe Owre lord & 3owre 3e knowen Eche del. 728
 Now, goode sire, that 3e welen vs telle
 In what Maner with owre lordis befelle,

They wonder how
 the man dares go
 with the lion.

He offers to take
 them

to find Mordreins
 and Nasciens.

They are de-
 lighted,

- sethen 3e knowen where they be ;
 and ask where their master is ? Now, good sire, that 3e wolen telle Me 732
 whethir that they ben hol & Sownd,
 oþer owht lyveng Aboven the grownd.”
 “I am swich a Man As 3e se,
 but I trowe þat 3e knowen not Me ; 736
 for I am other Wyse than 3e suppose here,
 A Man Merveillous In other Manere ;
 For I kan tellen 3ow Every del
 how with 3oure lordis it stont ful wel. 740
 the Kyng Mordreyns and Nascyens now be
 In a schipe A Myddis of the See ;
 King Mordreins and Nasciens are in a ship at sea, and they must go in this vessel to find them.
 And 3if that Evere 3e welen hem speke,
 Into this vessel thanne Mosten 3e Reke, 744
 And I 3ow Sekerlye schal Cowndeye
 Tyl that 3e to hem comen trewelye.”
 “Syre, there offen we thanken 3ow hyly,
 with Alle Owre hertes ful stedfastly.” 748
 “this to 3ow thus schal I do,”
 Seide this good man to hem tho.
 “thanne Entren, Sire, gladly scholde we,
 They are afraid of the lion,
 but 3if for drede of the lyown it be, 752
 which is so gret & so Merveylous,
 And to Owre loking so dispetous.”
 “Thanne Sekerly, now Semeth me,
 but 3if from this Roch that 3e fle, 756
 I suppose that 3e don gret folye ;
 For no More Into this partye
 Schal neuere man Comen 3ow to socoure,
 Nether 3ow to bryngen owt of langoure ; 760
 Therefore wolde I with good wille
 that 3e this vessel Entred vntylle,
 but the old man says, if they go in the ship, he will stay in the island.
 and in this Roche that 3e leven me.
 and ful wel weteth In Certeinte 764
 that I have don More than this
 For Man to fore tyme with-owten Mis :

Now Entreth here Into my plas Anon,
and for 3ow Into the Roche shal I gon." 768

Thanne Cam this good man Owt of þ^e vessel,
and þ^e Messengeris Entred faire & wel ;
and with hem there that faire May
that Only god worschepyd Every day. 772

They go into the
ship,

Thanne seide this goodman to that Mayde
Ful swete wordis ; & thus he sayde,
" Mayden, jif thou hast lost A kyng,
And thy fadyr thorwh his begetyng ; 776

and the old man
says to the
damsel,

' If thou hast lost
an earthly father
and king,

Al thouh that he were here Kyng Erthly,
Now hast þou to þi fadyr A kyng that is heavenly,
whiche that is kyng of alle kyngge,
and owt of Alle Sorwes þ^e to brynge, 780

thou hast found a
heavenly one.'

and Ek Owt of the develis powste
where Inne þat thou hast longe I-be."

" Sire," quod this Maide, " this schal I do,
and Into port salw thou wilt bryngen me to." 784
thus Into the vessel Entred they Echon,
And this good man to the Roch gan gon.

So thanne Cam þere bothe wynd & wedrynge,
and fer Into the See it gan hem brynge ; 788
3o that with Inne a lytel while
they syen Neþer Roch, lond, ne ylle.

A wind sends the
ship faster than
the birds can fly,

Thus Al that day and Al that Nyht
To forn þ^e wynd they seileden owt Ryht, 792
For there flew neuere so swyftly bryd
As thyke tyde was hem betyd ;
and Ek the secunde day Also,
And the Nyht folwenge Ek þerto. 796

for two days and
nights,

and vpon the Morwe, the Owre pryme,
They loked forth Into the see be tyme ;
and thanne In the See gonne they to kenne
the same schipe that weren In these Menne : 800
Mordrayns, Nasciens, and Celidoyne in fere,
Alle In that Schipe weren they there.

till they reach the
ship of Mordreins,
Nasciens, and
Celidoyne,

- And whanne to-gederis they weren so Ny
 that Eche Myhte Other knowen trewly, 804
 Faste to-gederis tho they grette
 Whanne bothe Schepis to gederis weren Mette.
 And whanne they weren Entred Echon,
 and go into it. Ful faste to-gederis Ronnen they Anon, 808
 And Eche gan Other forto Embrace,
 and Faste to kyssen In that place.
 thanne Anon as that Entred they were,
 Bothen Messengeris and the damysele there, 812
 Then the little the lytel vessel wente with þ^e lyown as faste Away ✓
 ship goes away. As Ewere flew swalwe In the someris day ;
 So that with-Inne A lytel throwe
 Nethir vessel, ne lyow[n], myhten they knowe. 816
 Nasciens asks how Thanne Axede Nasciens Of the Messengeris tho
 they came from what Cawsed hem from home forto go.
 Thanne tolden they hym Al In fere,
 ‘ In what manere that they persched were, 820
 and how on a Roch they Aryven that stownde
 where As Ypocras tombe they fownde ;
 and they wenden to han ben ded,
 Ne hadde an Olde Man ne ben In þat sted, 824
 That Neuere to fore we ne hym Syen, ne knewe ;
 So sore vppon vs thanne gan he to Rewe,
 That owt Of the Roch he dyde vs gon,
 and there he for vs lefte Al Alon. 828
 and þit seide he that More for man hadde he do
 Thanne At that tyme to vs dyde he tho :
 and they tell him þit More tolde he vs In Certeyn
 their story. where that we scholden fynden 3ow pleyn, 832
 Alle thre In On Schipe In Compene, y,
 Alle heyl & Sownd ful Sekerlye.’
 “ Now sothly,” quod sire Nasciens tho,
 “ wel wiste þat good man what he hadde to do ; 836
 And to vs ful welcome 3e be,
 Nasciens makes them welcome, For we ben glad of 3oure Compene :

- Lo, Sethen that Alle departyd we were
 Into dyvers londes Every where, 840
 And to fulfillen his Comandement
 Now Altogederis we ben present.
 lo, this is the grete lord Above,
 That vs hath schewed so moche love ; 844
 let vs hym thanken with Alle oure Myht,
 That Glorious Lord, As it is Ryht.”
 Thanne Axede he Of the damysele tho,
 ‘Owt of what Contre that sche cam fro, 848
 And how with the Messengeris she gan to Mete.’
 Al sche hym tolde Er sche wolde lete,
 and of what lond sche was I-bore, 852
 and hos dowhter, As I Rehersed before.
 Thanne gan Nasciens forto Refreyne
 Of thike Messengeris In Certeyne
 Of his Soster and Of his wyf,
 whethir they hadden helthe and lyf. 856
 thanne Answerid the Messengeris tho,
 “Sire, In good hele ben they bothe two ;
 But Abasched sore they be,
 For of þow they ne haven non Certeynte.” 860
 “ha, worthy Lord,” quod Mordrayns the kyng,
 “It were to Me a Joyful tydyng
 and I wyste how fer In the Se I were,
 Owther Ny Ony lond In Ony Manere.” 864
 “ȝe, Sire,” quod Nasciens to the Kyng,
 “Therefore Make ȝe non Morneng ;
 For be his wille it Moste ben do
 As hit hath ben Al hiderto ; 868
 and whanne it is plesing to God Oure Kynge,
 Into Owre Owne Contre he wele vs brynge ;
 Therefore to hym let vs now preye,
 and leven that Mater that we of seye.” 872
 Thus to-gederis God his Servauntes browhte,
 that Nethir of Other ne wiste nowhte ;

and gives thanks
to God.

The damsel tells
her story.

Mordreins wishes
to know where he
is.

Nasciens says,

they will get home
when it pleases
God.

For Into diuers Contres departed they were,
and, lo, thoru he his Miht, Aȝen to-Gederis weren they
þere. 876

CHAPTER XXXVIII.

A Priest clad in white comes walking on the sea (p. 65); with the sign of the Cross he cures Nasciens of his wound (p. 66), and says that Christ will take Joseph and Josephes and their Company into Great Britain, all walking on the sea (p. 67). A ship comes up to them, and the Priest orders Celidoyne on board of it (p. 67-8). They reach Mordreins's Castle, Barne, while the inmates are asleep, rouse them, and are received with great joy (p. 68-9). Next day the Barons near arrive; and then the Queen (p. 69). Messengers are sent out after Nasciens's Queen Flegentyne, and find her in the realm of Meotyde (p. 70). She comes to her husband in Sarra; but is distressed at not finding Celidoyne, till his Adventures are told her (p. 70). King Label's daughter (who was afterwards Celidoyne's wife) is christened; as "Myn Sire Robert Boroun" tells us, who translated this story from the Latin of the hermit to whom God gave it (p. 70-1). Nasciens can hear nothing of where Celidoyne is (p. 71), gets anxious about it, and prays God to let him go into the strange land where he has been told his household shall multiply (p. 72). So Christ sends him a Vision, and tells him to arise and go to the sea, enter a ship, and follow whatever he sees there (p. 72-3). He gets a good horse, and rides off (p. 73). His wife Flegentyne is distressed at this, and the Barons disperse in search of Nasciens (p. 74). One of them, Nabor (a cruel and felonous old man of seventy), tracks him by the nails in his horse's feet, rides 70 miles after him in one day (p. 74), and finds him utterly exhausted by a battle with the giant Fereyn (p. 75), whom Nabor kills, and then insists on Nasciens's returning home (p. 76). Nasciens refuses; Nabor drags him to the ground (p. 77-8), and draws his sword to kill him, but is struck dead for such unknighly conduct to his liege lord (p. 79-80). Then comes up Nasciens's friend, the Lord of Tarabel (p. 80), and says that Nabor well deserved his death (p. 81); whereupon a voice from heaven rebukes him for judging another when he had himself killed his own father for the sake of his inheritance (p. 81); and the Lord of Tarabel is thereupon struck dead by a thunderbolt (p. 82). A monk comes and advises Nasciens to bury all the three corpses in three Tombs, and carve their story on them as a warning of God's vengeance (p. 83). Nasciens sends messengers to his wife Flegentyne begging her to have this done; and the bodies are put into the earth with many tears and sore weeping (p. 83-4).

| | | |
|--|--|---|
| Thus twey nyhtes to-gederis Abyden they, As here Reherseth now this Story, And vppon the thridde Nyht The Mone began to schynen wel bryht, and the See bothe Mek and stable it was, and with the wynd they seileden A fair pas. and Abowtes the hye Myd Nyht, Of a fair Castel they hadden a syht, of wheche the name, Barne I-clepid it was, That Mordrayns sone Owhte In that plas, In the Ottrest partye of his Owne lond Toward the see, as I vndirstond. | | |
| And whanne so Nygh that they were, and that Castel they knewen wel there, They blesseden the Kyng of hevene Anon, And worschepis they ȝeven hym Everichon, 'that he hem thedir browhte In Sayfte From Alle Maner perylles In Eche degre ; And that they hadden desired so sore, to the lond thanne that they comen thore, So that they ne failleden In non degre, but Evene to port salw tho comen hee.' | | |
| Thanne After hem they loked Ageyn, and they syen vppon the se Comen ful pleyn In Manere of A prest I-clothed In whit, tho As hem Semede, swich was his Abyt ; And Al drye to hem he Cam vppon the see, As Alle they it syen ful verraylle ; and as faste vppon the see wente he As Evere fowl with wenges Myhte fle, So that the Schip he Overtook Anon where As Inne they weren Everichon, Thanne In goddis Name he hem grette, and they hym thanked, and not ne lette ; but Alle Abasched sore weren they there, Lest that it here Enemy tho were | 4 8 12 16 20 24 28 32 36 | The third night they get a fair wind, and get near the Castle Barne be- longing to Mor- draine's son. They give thanks for their safe arrival. A priest, clothed in white, comes over the sea, whereat they are afraid it is the devil. |

hem forto bryngen Owt of here creaunce,
whiche browhte here hertes inne gret downtaunce.

Thanne be-spak this good Man tho,
"Lordynges, Abasche 3ow not So, 40

He comes for no
evil, but to heal
Nasciens's wound,

For As fore non Evel I Come to 3ow,
but bothe for 3owre profyt and 3owre prow."

Thanne seide this man to Nasciens tho,
"Be the grete Maister I am Sente the vnto, 44

There as thou art hurt be thy desert,
The hol to Maken Openly & Apert ;
and therfore Anon Aproche þou hider to Me,
For by me hol now schalt thou be." 48

whanne that Nascyens herde hym thus seye,
Anon to the Schippys bord he gan to Aplye,
and knelyd down Anon vppon his kne
To hym be whom he scholde keuered be. 52

by making the
sign of the croce
over him.

Anon this Man lifte vpe his hond,
and the signe of the Croys Made, As I vnderstond,
And there Sire Nasciens he gan to blesse ;
and Al hol he was In Sekernesse 56
As Ewere he was Ony tyme before,
heillere and lyhtere thanne thowhte hym thora.

"ARys vp, Nasciens," quod this good Man,
"and worschepe thy god In what thou kan." 60

whanne Nasciens knew that he hol was
Be the signacle of þe Man In that plas,
Thanne knelid Nasciens tho down Ageyn,
And to this goodman thus gan to seyn, 64

Nasciens asks
who he is ?

"Ha : thou holy Man & holy persone,
Now for Charite telle me here Anone
how thou Mihtest gon vppon the See
That there Confownded not weren 3e." 68

(The French text
says Hermione.)

"Nasciens," quod this good Man tho,
"That schal I tellen the Er that I go.

He is the man to
whom Nasciens
built a church,

wete thou wel that I am he
Of whom that thou In thy Maister Cyte 72

- A Chirche of hym that thou dost Make;
 hider to the Come I now for his sake;
 and thus the grete Maister sente me to the
 That thin helthe I scholde be, 76 and has been sent
to warn him not
to sin again,
- And from Adversite the to defende,
 And that to goddis Comandementes þou Attende;
 ȝif þou wilt his love haven In Ony wyse,
 that thou do non fals Sacrifice. 80
- herkene to me now, I the Rede,
 what Maner of thing I shal the bede,
 that from this tyme forward wale he kepez the
 From Alle Aventures, ful syker thou be. 84 and he will be kept
from harm.
- For Al so strong he is therto
 As vpon the See to Maken Me go,
 And vpon þ^e wete Se to Maken my weye
 with-Owten Confowndyng, As I the seye. 88
- So lyhtly schal Iosepe of Barithmathie,
 and Josephes the ferste Cristen bischops sekerlye,
 and with hym his peple Also,
 Alle Bare On the Se scholen they go; 92
- with-owten Schipe owther Ony Oper thyng
 Into Grete Breteigne Crist doth hem bryng.
 For it is the grete lordis wille,
 Of his ligne Breteyne to fulfilli." 96 are going to
Britain.
- And whiles they Spoken thus In fere,
 They Syen A vessel In the se Comen there,
 And towardis ham it cam ful faste
 Til bord on bord hit Cam Atte laste, 100
- And to-Gederis they smeten so sore
 that they wenden han persched thore;
 but with-Inne non thing there nas
 That they cowden Aspien In that plaa. 104
- thanne bespak this good Man Certayne
 Anon Ryht there to Celidoyne,
 "Now, faire child, ARys vpe here,
 and In this Schipe that thou were; 108

- and go As Aventure wil the lede :
do, faire Child, now as I the bede ;
Celidoyne is sent
away in it, For thus the sente to seyne be Me
the grete lord inne maieste, 112
which that deleuered [the] from Calafere,
Owt of his presown and his powere."
- Anon As this Child herd hym seyn so,
Owt of the grete Schipe he gan to go 116
In to that lytel vessel Anon,
And betawht hem God Everichon.
And thus sone As he Entred he was,
As Swiftly As sonne Entreth thoruh glas 120
I-past he was Owt of here Syht,
that they non lengere sen hym ne Myht.
thanne whanne Nasciens beheld Al this,
For so Abasched he was Iwis, 124
Thanne seide this good man to Nasciens there
"Abasche the not, Sire, In non Manere,
For thy sone here-Aftir Schalt thou se
bothe heyl and qwert In alle degre ; 128
In that lond that god hath behoten the & thyne,
There schalt thou hym Sen ful wel afyne.
Now forth to thy contre that thou go,
To thy wyf and to thy Meyne Al-so ; 132
For this is goddis Comandement
that I the Seye now verrament."
- and then
vanishes, Thanne this goodman Anon from hem paste
that they ne wiste where he be-Cam In haste ; 136
and thus sone Alle Sawf Aryved they were
vndir the Castel gate tho there,
so Ny, that Alle tho pat weren In the Castel
Myht han herd hem wondirly well 140
But that Alle On Slepe they were,
So that kyng Mordreins Cride lowde there,
and Seyde, "Opene 3e the 3ates Anon,
and leteth 3oure lordes here Inne to gon." 144
- Mordreins rouses
up the castle-folk,
and telle them to
let him in.

- thanne they with-Inne Rysen vp ful faste,
 And to the walles Ronnen in gret haste,
 And Seiden, "sires, ho ben ȝe there
 that Into this Castel wold Entren here?" 148
 So longe the kyng to hem Spak,
 That they hym Knewe with-Owten lak
 that it was here Owne Kyng;
 And faste bothe torches & tortys weren In lyhteng, 152
 and with As gret Ioye Resceyved here kyng
 As It hadde be God to here plesyng.
 that Nyht gret worschepe the Kyng they don,
 Al that Meyne Everychon, 156
 For gret love that to hym they hadde
 and ful sore for him weren they Adradde.
 and whanne it was the day lyht,
 Messengers faste prekid, ho so gon Miht, 160
 Abowtes In eche contre Rydyng,
 Of the kyng & Nasciens to beren tydyng.
 whanne the Barouns of that Contre
 of Kyng Mordreyns knew Certeinte, 164
 To that Castel prykeden they ful faste,
 ful Manye Barowns, and In gret haste;
 For Ioye the wepyng they maden there,
 I trowe that neuere man say Ere; 168
 there was bothe Mirthe, Ioye, & gret feste,
 amonges tho barowns bothe lest and Meste.
 and with-Inne the Seventhe day
 to that Castel Cam the qwene In fay; 172
 and so gret Ioye of hire lord hadde sche thanne,
 and of hire brothir that worthy Manne,
 that non wyht with mowthe tellen ne Can
 the Ioye that Made thike goode womman. 176
 and whanne that Nasciens to Reste was gon,
 thanne herde he tellen Ryht Anon
 that his wyf owt of þat Rem was past,
 hym forto seken with ful gret hast. 180

When the people
of the castle know
his voice, they
receive him with
great joy,

and send out mes-
sengers to carry
the news;

many people come
to meet him, and
his queen also.

Nasciens hears his
wife, Flegentyne,
has gone to look
for him;

- thanne Messengeris sente he forth Anon,
 hos[o] myhte fastere Ryden Other gon,
 and not to stynten tyl sche were fownde,
 where so they walked be ony grownde. 184
- he sende messen- So that the Messengeres forth they wente ;
 gers after her, and schortly to bryngen it to oure Entante,
 who find her in Into the Rem of Meetyde
 the kingdom of they Reden Er they wolden Abyde, 188
 Meetyde, and with this lady Metten they thore ;
 Ful Ioyful and glad weren they therfore.
 and whanne of hire lord þat sche harde telle
 that heyl he was I flesch & felle, 192
 Anon sche Retorned hom Ageyn
 as I þow telle here now In Certeyn. [lond—
 and whanne sche was Entred Into Kyng Mordrayns
 As this storie doth þow to vndirstond,— 196
- She rejoins her husband in the city of Sarra, thanne fond sche hire lord, & Mordrayns þ^e kyng,
 In þ^e Cite of Sarra with-Owten lesyng :
 thanne Of the Ioye that was hem be-twene,
 No Man tho Cowde tellen, as I wene. 200
- but is distrest that her son is not there. but whanne hire sone sche sawh not there,
 Thanne wondirfully Chonged sche hire chere ;
 but thanne thorough the Kyng & hire lorde
 they to hem Maden hire Acorde, 204
 and tolden hire of Merveilles In ech degre,—
 how that with Celidoyne it scholde be,
 and what Aventures hym befelle,
 Al this they tolden the lady vntylle. 208
- King Label's daughter is baptized, That same day that they to Sarra wente,
 Kyng labelis dowhter was cristened presento ;
 In the worschep of god & þ^e qwene Mordrayn,
 There was sche Cristened In Certeyn 212
 be the handes of Petro that was thanne
 I-Cownted for Ryht an holy Manne ;
 And Ek Ioseps kynnes-man for sothe he was,
 a blessed man holden In that plas ; 216

whiche damysele was sethen ful sekerlye
 Celidoynes wif, as seith now this storye
 . . that myn sire Robert Boroun here
 From latyn Into frensch translated this Matere,
 Next Aftyr that holy Ermyt
 that god him Self hadde taken It.

[leaf 52.]
 and was after-
 wards Celidoynes's
 wif, as Robert
 Boroun says, who
 translated this
 story from Latin
 into French.

220

Ful gret Marveille Among these ladyes was
 Of that fair Aventure, and Of that Gras,
 that so be Goddis helpe this socour
 hadden browht here lordis Owt of langour.
 ȝit not-with-standyng for this fair Aventure,
 Neuer the powdere weren they, I the Enswre;
 Ne the More bobaunce hadden In herte,
 but to God ȝoven preysenges, and not A-sterre,
 For that socour he hadde hem sent
 here lordis to sen with Eyen present.

224

228

232

Thanne ful fer senten they Abowte
 To seken Iosephs with-owten dowte,
 For they supposeden sekerlye
 that Celidoyne with him was Otterlye,
 but for non Man that Evere they sente
 herden they non tydynges veramente,
 and that Greved hem ful sore
 that of hym herden they no more.
 Thanne seiden they tho hem betwene
 Sethen that they syen it wolde not bene,
 'bettere it were Iosephs to seke,
 whiche that is A Man bothe good & Make,
 that he better Comfort wolde vs telle
 thanne ȝit Of hym Ony befelle.'

They send to seek
 for Joseph of
 Arimathea,

236

240 but get no tidings
 of him,

thus weren they Algates ful of thowht
 For þat of Celidoyne herden they nowht :
 Thanne thus In pensifnesse fl Nasciens tho,
 where-thorw in-to Mal Ese he made hym go,
 that bothe he lefte his drynk & his Mete,
 and Al that to the Body scholde ben Seete ;

244

248 nor of Celidoyne.
 Nasciens grieves
 sorely,

252

- So that he thowhte vppon non Othir thing,
but that Ewere to god he ȝaf gretyng,
and besowhte God for his grete pyte
and prays for
news of Joseph
and his son. 'that he myhte have Scheweng In som degre 256
where that Iosephs of Armathye,
Owther Celydoyne, to fynden Otterlye.'
- "And ȝit More, Lord, I the beseche,
with ful faire wordis & myldē speche, 260
that Owt Of this world [thou] let me not gon
Tyl Into þat lond passen we Mown,
as it is don me to vndirstonde
that ȝit schal I passen Into strange londe, 264
whiche that Multeplyed scholde be
Al holiche Of Myn Meyne."
- Queen Flegentyne
has a vision, thanne flegentyne, Nasciens wyf,
Tolde hire lord, with-Owten stryf, 268
Of a certein. Aviciown Anon
that to hire In slepe gon to gon,
- that they shall
soon go into the
land, which is to
be filld with their
descendants. 'that they Anon Into that lond scholde fare
whiche with hem fulfild scholde ben thare.' 272
- Lo, this preyere Nasciens Made Every day,
and Ek be Nyht As he In bedde lay.
So longe he preyde, and In Eche Owr,
þat Atte laste to hym sente Owre saviour. 276
- One night
Nasciens hears a
voice telling him On Even[in]g As he In his bed lay;
A wondir Avicyown hym thowhte he say :—
that In his Chambre A gret Clerte was,
and Ek A voys he herde In that plas— 280
wher-with he Awook Anon there—
that to him seide in this Manere :
"ARis vp Nasciens, now Anon Ryht,
And faste towardis the see the dyht, 284
where thou schalt fynde A schipe Anon ;
and þer-Inne faste Entre thow Anon ;
and what Euere thou se, haue þou non dowte
what Manere of thing be the Abowte ; 288
- to go to sea, in a
ship,

& thedir the riht wey schal it leden the
 Of thihe that thou desirest to se ;
 And sone tydynges schalt thou knowe
 Of alle thy peticiouns .vppon A rowe."

and he shall be led
 where he wants
 to go.

292

whanne this Clerte non lengere dide last,
 and that the vois from hym was past,
 Owt of his bed he aros Anon tho,
 and thankynges to god thanne dide he do,
 ' that God, of hise gret Cortesye,
 had hym certefyed so openlye
 that Aftir Celidoyne he scholde go
 Into a fer strange lond tho,
 Forto pubplysche that Contre
 that ful of myscreawntes now be.'

296 He thanks God.

300

thus sone he Clothed hym Anon,
 And to his Stable he gan to gon,
 And took A good hors And A strong,
 And there Into the sadel sone he sprong,
 So that Neuere man the wysere was
 whedir he wente, ne Into what plas,
 Ne non man hym Aparceyven Myhte
 whether he wente be day oper be nyhte.

304

and goes away
 without telling
 anyone,

308

vppon the Morwe, whanne it was day,
 the lady Awook there that sche lay,
 and Missid hire lord that lay hire by.
 Anon sette sche vpe a sorweful Cry,
 so that al hire peple hire Cam Abowte,
 And for here weren they In gret dowte,
 and Axeden what they myhten do :
 So that Anon Acordid they tho
 ' that Eche man scholde gon be his Contre ;
 for fer from hem Myhte he not be,
 sethen the tyme he wente his way.'

312

His wife misses
 him,

316

Thus Amonges hem they gonne to say.

320

thanne Eche man took hors Anon,
 and Eche man his partye gan to gon,

324

and his servants
 go out to look for
 him,

- and seiden 'zif they myhten hym Mete,
his Compene the y wolden not lete,
but him to bryngen hom A-geyn ;'
thus seide Eche man In Certeyn. 328
- So On that was of that Compene,
In his weye faste gan he hye,
and loked forth to-forth hym tho,
and Aspide where Nasciens hadde go 332
be the Naylles of his hors feet ;
thanne thike weye wolde he not leet.
and he that hem thus gan to Aspye,
his Name was Nabor ful sekerlye ; 336
whiche was A gret knyht, & A strong,
and In Servage hadde ben long,
and Also In gret Caytyvete ;
but sire Nasciens for Rewthe & pyte 340
hym bowhte of A kyng Of ynde,
For he seide he was Comen Of kynges kynde ;
but trewly Nabor ne was not so ;
for A veleynes sone was he tho, 344
and I-comen of A schrewed streen
lik as he schewed, seker 3e ben :
and an old knyht he was therto,
Sixty 3er & ten with-Owtan Mo ; 348
and therto he was the most felonows Man
and cruel and bad. and Most Crewel pat In the world levede than.
And whanne he hadde fownden this Redy weye
That Nasciens forth Rod ful sekerlye, 352
Thanne Rood he faste In his Iorne
Al so harde As that hors Mihte fle
whiles he myhten have the day lyht,
that of his lord he myhte haven a syht. 356
And so faste he gan to Ryde,
that Sixty myles & ten he Rod pat tyde,
and so Rod he In ful gret haste
Tyl his wit from him was Ny paste, 360

One man tracks
Nasciens by the
nails in his horse's
shoes.

Nabor was the
name of this man,

whom Nasciens
had redeemed
from an Indian
king.

He was a villein's
son,

He rides as fast as
he can,

And Also he hadde I-lost the syht
Of Nasciens hors feet, as I the plyht.

till he loses the
track.

and whanne it was Abowtes Evesong,
at þ^e foot of A Mow[n]teyn þat was hyh & long, 364

there mette he with a sarrazyn thanne,
and Axed hym ȝif he Saw Ony Manne,

He meets a
Sarrazyn,

A knyht Rydyng al Alone ;
thus hym this Nabor axede sone. 368

and he Answerid Anon ageyn
and seide "Nay, sire, In Certeyn

this day sawh I Man neuer on
On hors here Ryden, but on Alon 372

that with Fereyn, the stowte Ieanst,

I saw hyn fyhten, as I vndirstond :

And whether he be knyht Oper bachelere,
Seker, sire, I not In non Manere." 376

who tells him he
has seen a man
fighting a giant.

And whanne this word he vndirstood,
thanne with the Sarrezyn non lengers he bod,

but prikede fast forth In his weye
As faste As the hors Myht gon In feye ; 380

and thanne forth ferthere he gan to pace ;

Nabor goes on,

thanne þere he beheld to-forn his face

A sore Malle Of tweyne ful felownesly.
thanne thidirward faste he gan hym hy, 384

and so longe hadde they fowhten In this Manere

So þat for febelnesse they fillen bothe there,

and the ton vppon the tothir he lay.

So longe hadden they fowhten þat day 388

that Onnethis there brethen they myhte,

So wery they weren there bothen of fyhte.

and finds the
giant and Nas-
ciens both lying
exhausted,

whanne that Nabor his lord tho say

vndir the Ieawnt there he lay, 392

Nasciens under-
neath.

ȝit abasched he was ful sore,

al-thowgh An hardy man he wore,

and there drow Owt his swerd Anon,

and to hem ward faste he gan to gon ; 396

- thanne Of his hors he A-lyhte Certeyne,
 And there it fastened Anon be the Reyne,
 And on his feet Cam A gret pas
 To hem bothe *pere* the Melle it was. 400
- Nabor goes to help him, and Nasciens keeps the giant from getting up.
- and whanne the Ieaunt sawgh On Comen there,
 with a swerd drawn In Swich A manere,
 thanne vp Arysen Anon wolde he ;
 but for Nasciens it Myhte not be, 404
 that anon knew Nabor be sight ;
 he held thanne þ^e Ieaunt with Al his Myht,
 that vp from hym he myhte not Aryse
 for owht þ^e Ieaunt Cowde don In non wyse. 408
- Nabor kills the giant,
- thanne Nabor smot this Ieaunt So,
 that his hed he Clef Evene vntwo
 down Into the harde teth,
 So þat he lost bothe wit and breth. . 412
 Anon sire Nasciens Ros vpe thanne,
 As lyht, as Ioyful, as ony Manne,
 and thankede God In Many Manere
 Of that socour he sente hym there. 416
- whanne Nabor say his lord hol & sownd,
 and that he stood vppon the grownd,
 an l says to Nasciens,
- "Sire," he seide, "God, worschepid thou be,
 That from peryl Of deth hath deliuered the. 420
- 'Now for my service, go home again,'
- Now for all the Servise that I have 3ow do,
 hom ward A3en that 3e wolden go,
 and Elles Sire In Certayn
 Non of 3oure Meyne schal Nevere be fayn, 424
 Nethir In Ioye, nethir in Reste,
 and therfore, sire, me semeth beste,
 and also for my lady 3oure wyf
 that lyveth In peynē, wo, and stryf, 428
 Ne neuere Joye may Comen In hire herte,
 but Evere to lyven In peynes smerte,
 but 3if 3e homward tornen agayn,
 Sertes, sire, schal she neuere be fayn ; 432
- for your wife's sake,

and Elles demen Alle Mosten we,
that 3e ben ded In som hard degre."

"Now, Nabor, myn Owne swete frend,
that to me hast been bothe good and kend,—
wete thou wel, Nabor, In Certeyn,
that hom-ward schal I neuere tornen Ageyn
til I have seyn that I Come fore ;
there-fore, Nabor, preye me no more ;
For Sekir, Nabor, In this degre,
It nys non nede forto preyen me."

"No, Sire, quod Nabor, Anon tho ;
and whanne from My compenye I gan to go,
that 3ow wenten to seken Abowte,
Eche of vs Ensuredede with-owten dowte
that which of vs 3ow myhte fynde,
hom A3en to Rotorne be ony kynde.
and now sethen that I have 3ow fownde
heil & sownd vppon this grownde,
hom A3en with me scholen 3e gon,
Certes, sire, whethir 3e wele Oþer non."

"Now, Certes, quod Nasciens to Nabor tho,
I trowe, power hast thow non therto."

"That I have, quod Nabor to Nasciens Ageyn,
Owther Ellis we schole fyhten In Certeyn."

"What, quod Nasciens to hym thanne,
I wende that thow were My Manne ;
and 3if tho scholdest fyhten with me,
Me thynketh, Nabor, it myhte not wel be."

"be my trowthe, quod Nabor, tho,
and that Sekerly Schal I do ;
For my trowthe breken I Nylle,
Only 3owre wil to fulfille."

"Now trewely, quod Sire Nasciens,
that bataille were Of grete Offens,
and Ek Egal it Myhte not be
be non thing, as besemeth me ;

"But, Nabor, I

436

can't go home
till I have done
what I came away
for."

440

Nabor says,

444

448

'You must go
home with me,
whether you like
it or not.'

452

Nasciens says,
"You are my
man, and should
not fight with me."

456

460

464

468

- Also you are
fresh, and I
weary; you are
armed,
and I am not." For thou art bothe fresch and lyht,
and I am A man wery Of fyht;
And Ek Armed thou art therto,
and In non wyse nam I not so. 472
- Therto my lige Man I vndirstond,
and ȝit I made þ^e knyht with mys hond;
and therefore hand schost thou non leyn On Me,
as me now semeth, In non degra." 476
- Nabor says, he
shall go back, "I schal, quod Nabor, be my fay;
Aȝen with me schalt þow gon this day;
Whethir that thou wilt, Owther non,
Aȝen with me schalt thou gon." 480
- "Nay, be the grace of god, quod Nasciens tho,
For non power that thou kanst do."
Thanne Nasciens his weye gan to take,
and faste to the Seward gan he schake; 484
- and seises his
arm, thanne this Nabor to-forn hym gan prese,
and of his weye there Made hym Sese,
and be the ton arm hym held ageyn,
That forthere myhte he not In Certeyn. 488
- "A, quod Nasciens, and thou with strengthe me holde!
I trowe þat thou be not so bolde
To letten at this tyme My Iorne
Of thing that I desire to Se." 492
- [leaf 58] Thanne held this Nabor so faste hym there
that he ne myhte Ascapen In non Manere,
For he was bothen feynt and wery
Of þ^e Bataille Of the Ieawnt trewely, 496
- Nasciens is so
tired and faint, so that non power he hadde hym to withstonde,
So faste he held hym be the honda.
And this Felown and vntrewe man,
so sore he drowgh On his lord than, 500
- that Nabor throws
him down, and
breaks his head, that to the grownd he made hym to falle;
Anon In swowneng fyl he with-alle,
and to-burst bothen vysage & his forehed,
that the blood Ran Owte In that sted; 504

so sore he Astoned tho was
 Of that fallyng In that plas.
 and this veleyne ne hadde now pyte
 Of his lord In non manere degre, 508
 For he was ful Of schrewednesse,
 Of vntrowthe, and of al wykkednesse.

Whanne Nasciens Of his swowneng Awaked was tho,
 thanne this fals Nabor Cryde hym vnto, 512
 'that trewly he scholde hym Slen Anon,
 but ȝif homwardis he wolde gon.'

and says he will
 kill him, if he
 won't go home.

and Nasciens so woful was tho
 For tweyne thynges with-Owten Mo : 516

On, for that he wolde him ledyn Ageyn,
 which Aȝens his wille was pleyn ;
 And ȝif that Aȝen he tornede so,
 thanne his Comandement myhte he not do. 520

quod Nasciens, "and thou wilt, þou myht me sle,
 For Aȝen wile I not In non degre."
 "Certeynly," quod this Nabor tho,
 "And but thou wilt, I schal the slo. 524

Nasciens says he
 may kill him, but
 he will not go
 back.

For now Onlyche alle thy Meyne,
 For the maken sorwe and pyte ;
 and Ek thy frendis Everichon,
 For the they maken passing Mon. 528

And therfore now, so god helpe Me,
 but ȝif thou wilt Come, I schal slen the."
 "Sle me," quod Nasciens, "thanne In this sted,
 and I wile forȝeven the my ded." 532

Thanne this Nabor drowh his swerd ful hastely,
 And gan it holden there vp An hy,
 For to han Cloven his hed In sondir,
 Where-Ofen Sire Nasciens hadde wondir. 536

Nabor lifts his
 sword,

and whanne Nasciens saw þe swerd An hy,
 he left vpe his hond to God almyhty,
 and seide, "lord, save me thou here
 From this false thevis powere." 540

when Nasciens
 prays for help,

- And Anon as he hadde Mad his preyere
 this Nabor Anon ded fyl down there,
 and his sward Ryht In his hond,
 as the storye vs doth to vndirstond. 544
- Whanne Nasciens beheld that Merveil there,
 bothe sory and glad he was In his Manere :
 Glad, for he was askaped so ;
 And Ek sory, for his deth tho ; 548
 For In his herte he demed ful sore
 That his sowle ne was but lore.
 thanne loked Nasciens toward the see,
 And beheld where Cam a gret Compeyne 552
 On hors bak faste prekyng ;
 and to hym wardis they weren Comenge ;
 And al abowtes he loked hym there,
 where he myhte hym hyden In Ony Manere ; 556
 for gret drede thanne hadde he tho,
 that Aȝen with hem scholde he go.
 And whiles he lokede where hym to hyde,
 vppon him they Comen In that tyde ; 560
 and gret ioye they maden Everichon
 whanne they here lord syen there gon.
 For his lige Men weren they Echon,
 That hym sowhten there anon ; 564
 and Of his a Castel hadden In kepyng,
 and goode men they weren, and trewe lovenge ;
 And also newe Cristened weren they alle
 For love of Nasciens, so gan befalla. 568
 and whanne that Ech Of hem say Oȝer,
 they Ioyed to-gederis as Brother and brothire ;
 and for the gret love that was hem betwene,
 Ful Often they kysten al be-dene. 572
- This lord that was Of tarabel
 Axede Of Nasciens Everydel
 ' how that Nabor so was ded,
 that toforn hem lay in that sted.' 576

and Nabor falls
 dead.

Nasciens is both
 glad and sorry.

Then a great com-
 pany of people
 comes to him,

his vassals and
 good men.

The Lord of
 Tarabel asks, how
 Nabor came by
 his death ?

- Thanne Nasciens took hym On side Anon,
 and tolde hym Onliche how it gan gon,
 and how that he wolde han hym Slayn :
 "but oure lord it nolde suffren In Certayn, 580
 but swich veniaunce took As ȝe mown se,
 and thus ded is he In this degre ;
 wheche forthenketh me ful sore,
 and Oȝerwise goddis wille it wore : 584
 For I telle ȝow myn Entent,
 It is good to kepen goddes commaundement."
 "Now, trewly," quod this lord of Tarabel,
 "Me Semeth this veniawnce to hym Cam wel, 588
 For, Ma fey, wers ne myhte be not do
 Thanne to his lige to werken so ;
 and forto Slen his owne lord,
 Therto myhte I Neuere Acord." 592
 And whiles they stoden thus In fere,
 And talked to-gedere Of this Matere,
 A vois betwenes hem herden they there,
 that thus there seide In this Manere, 596
 "A, thou Man Of Tarabel !
 Enemy to Crist ! ȝat knowest ȝou wel ;
 And fals Cristene Man Ek therto !
 For thou thyn Owne fadir didest slo. 600
 Why demest thou this Man here
 Wers than thy self In Ony Manere ?
 For thou wost haven thy Fadris lond,
 thou hym slowh, I do the vndirstond. 604
 therefore gret veniaunce schal Comen to the,
 that Al the world therby war schal be."
 And Anon as this vois was gon,
 the wedir gan chongen Riht Anon, 608
 and so dirk Amonges hem it be-cam to be,
 That non Of hem ne Myhte Othere se.
 thanne Amonges hem Cam A strok Of thondir,
 Where-Ofen the peple hadde [so] gret wondir 612
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Nasciens tells
him,

and the lord of
Tarabel thinks it
served Nabor
right,

for wanting to
kill his master
Nasciens.

Then comes a
voice reminding
the lord of
Tarabel

how he killd his
own father, so
that he was no
better than Nabor,
and should also be
punisht.

A thunder bolt
comes.

- that to the Erthe they fillen Echon,
 that vppon here feet myhte stonden neuer on,
 but lven As thow they hadden ben dede,
 Everychon In that Stede. 616
 and whanne that they Of here swowneng Awook,
 Of here lord thanne kepe they took ;
 and fownden where that he ded lay,
 as Alle that Meyne there it say, 620
 Smeten to the ded with that thondir ;
 and so as he stank, it was gret wondir :
 For there Mihte no man hym Comen Ny,
 So fowle he stank there Certeynly. 624
- All his people
 lament,
 And whanne this Meyne sawhe that it was so,
 They Cryden, & Maden ful Mochel wo,
 lementaciown, and gret weylyng,
 that A Myle Me Myhte heren here Morneng. 628
 And, whiles they Maden this lementacioun,
 To hem pere cam A man of Religioun ;
 And al whit was his vesture,
 that he Inne Cam, I the ensure. 632
 and whanne he say Nasciens there,
 As a sory man, and In gret fere,
 and, for best he knew Nasciens tho,
 anon to hym gan he to go, 636
- and hears all about
 it from Nasciens,
 And Axede Of Nasciens Everydel
 How that Aventure there befel
 thanne Nasciens Certefyed hym Anon
 Al the Mater, ho it was doon. 640
 "Forsothe," quod this good Man,
 "this is A Merveillous Mater than,
 For Of swich anothir Neuere I herde,
 Sethen I Cam Into Middelerde ! 644
 Now god On here sowles Mercy have,
 and his wille be hem to save."
- who asks, what
 he shall do with
 the bodies (of the
 "Now, goode sire," quod Nasciens tho,
 "that Cownceyl 3e wolden 3even me vnto, 648

whethir In holy Erthe here bodyes to grave,
Owthir in Other place to Maken hem save."

"I schal 3ow seyn," quod this good Man,
"Swich Conseyll as I therto Can.

3e knowen it Cam be goddes veniaunce ;
therfore were it good that this chaunce
thorwgh-Owt al the world were knowe,
bothe Amongis hye & lowe ;

that Ensampl therby they mown take,
Eche man from wikkednesse to Aslake.

And therefore here, be my Cownsaylle,
we scholen hem beryen with-Owtten faille ;

And wryten vppon here bodyes here
In what Manere that ded they were ;

So that Evere In Remembrawnce
May be knowen here Mischaunce
the bettere to Every Cristene Man

That the lettres Reden wel Can :

And thus me semeth best þat 3e do,"

quod this goodman to Nasciens tho.

Thanne Answerid Sire Nasciens þere Anon,
and seide, "seker, it scholde be don."

thanne Clepide forth Sire Nasciens there,
the Meyne þat with the lord of tarabel were,

"Now, lordynges, I preye 3ow Everichon
that these Bodyes Into the Erthe 3e don ;

On body Of this [side] Of the weye,
Anoper On þ' toþer side that 3e leye ;

and Amyddes hem bothe this leawnt,
that here with me bataille gan hawnt.

and whanne In the Erthe 3e han hem do,
To Beyllyc, My Castel, that 3e go,

and sey to Flegentyne, My dwchesse,
that for me sche make non distresse ;

but that sche do here forto Make

Thre tombes for these Mennas sake ;

giant, Nabor,
and the lord of
Tarabel) ?

The good man
advices him to
bury them to-
gether,

652

656

660

664 with a memorial
of their fate, to
warn other people.

668

672

Nasciens orders
them to be buried,

676

680

and sends to
Flegentyne

684 to build three
tombs over them,

And On Every tombe let hire don write
Swich Mater As 3e han herd vs Endite,
that A Remembraunce it Mote be
To Alle the Men Of Cristyente."

688

which is done,

They seiden his Comandement scholde be do ;
and these bodyes Into the Erthe they putten tho,

with much weeping.

With Many Teres And sore Wepynge,
and all Nyht weren they there dwellynge.

692

CHAPTER XXXIX.

OF NASCIENS'S FURTHER ADVENTURES, AND HIS
GENEALOGY.

Nasciens rides off to the sea (p. 85). There he finds Solomon's ship, and is asked by a lovely maiden to put her on board of it (p. 85-6) ; he tries to, but the ship keeps running away (p. 86), on which he drops the beautiful damsel, crosses himself, and she instantly appears as a foul fiend (p. 86). Then he has a vision : A good man tells him that Celidoyne is in the Land Promist to him, and that he, Nasciens, shall never return to his own country (p. 87-8). Nasciens asks who shall be the last of his line, and is given "a lyttel wryt," to tell him all about it (p. 89). Then Celidoyne appears to him, with Nine Kings, of whom one is feeble and poor (p. 89), and another like a lion, and all kneel to Celidoyne (p. 90). After this, Nasciens wakes, and reads his Genealogy after Celidoyne, 1. Narpus ; 2. Nasciens ; 3. Elyan the grete (or Alains li gros) ; 4. Ysayes ; 5. Jonaans ; 6. Lawncelox ; 7. Baus ; 8. Lawncelot (p. 90-1), like a hound ; 9. Galath, like a flood, thick at the source, clear at the end, who shall pass all men in bounty, and end the Adventures of Britain (p. 91-2). Nasciens awakes rejoicing ; reads his Rolette all day (p. 92-3), and all night wonders why his eighth descendant should have been like a dog, and the ninth like a flood (p. 93-4). He prays to God to explain this, and a ship comes close to his (p. 94-5), with, seemingly, no one in it. But he boards the new ship, and finds an old man there (p. 95), who rather snubs him at first for disturbing him (p. 95), and afterwards for wanting to pry into God's secrets, like a great fool (p. 97) ; but at last explains that the lion typifies a wise man of good life (p. 98-9), and the dog a sinner (p. 99) ; and the flood, as it was thick at the outset, a man begotten of fornication ; and as it was clear in the middle, the virgin knight of greatest

prowess and grace that ever lived (p. 99-100). The good man then vanishes, and Nasciens thanks God for his tidings (p. 100).

- | | |
|--|--|
| Thanne Nasciens Anon, with-Owten dowe, | Nasciens takes horse, |
| Chos the beste hors Of that Rowte, | |
| And Into the Sadel he sprang Anon, | |
| and hastede Faste that he were gon, | 4 and goes away. |
| and told hem of the Ieawnt Every del, | |
| In what Manere & how it befel : | |
| whiche that the storye not telleth here, | |
| but here-Aftir it schal schewen ȝow more Clere. | 8 |
| Thanne whanne On horsbak that he was set, | |
| his weye he took, and non lengere ne let ; | |
| but Al so faste As the hors myhte gon, | |
| Towardis the se he wente Anon, | 12 He reaches the sea, |
| Whedir as he cam be the spring of day, | |
| And A fair schipe anon there he say ; | and sees the same ship he had ^t been in before. |
| The same schipe it was In Certeynte | |
| where-Inne to fore tymes he hadde be, | 16 |
| that the bed and the swerd Inne ȝere was, | |
| wich that him thowhte a delitable plas. | |
| And to-forn that schip sawh he | |
| The fairest damysele that myhte be, | 20 He meets a fair damsel, |
| and the beste Arayed In vesture | |
| that Evere he say, I the Ensure. | |
| And whanne she say Nasciens Comen there, | |
| Anon sche hym grette with fair Chere, | 24 |
| and vp azens hym gan to stonde, | |
| & to hym forto speke gan sche fonde, | |
| and seide, " Welcome, thou goddis knyht, | |
| The beste that Euere was In Ony fyht ! | 28 |
| Ha ! Gentyll knyht, I preye the nowe, | |
| For the feith that thou to þ ⁱ lord dost owe, | |
| That On thing thou wost don for me | |
| which shal the not Costen In non degre." | 32 |
| " Gladliche, quod sire Nasciens tho, | |
| If it lye In My powere for to do." | |

- "That myhtest þou, quod this damysele, Anon Ryht,
 3if that thou be A gentyl knyht." 36
- Nasciens
 promises to do
 it if he can,
 "Telle me thanne, quod Nasciens Anon,
 and to my power I schal it don."
- and she asks him
 to carry her into
 the ship,
 "Gladly, quod sche, and thou woldest it do.
 Into this schipe wold I go, 40
 And I ne may Entren for werynesse ;
 For travaille and for gret distresse ;
 therefore Into þ^e schipe thow wost me here ;
 now, gentil knyht, I preye the here." 44
 "That gladly schal I do, quod the knyht,
 and It lye In my powers and Myht."
- He takes her in
 his arms, and goes
 towards it,
 but the ship goes
 away,
 And In his Armes he took hire tho,
 and toward the Schipe gan he go. 48
 & Whanne that Inne he wolde han gon,
 the schipe from londe it wente Anon ;
 and Evere the fastere to the schipe he wente,
 The ferthere it was to his Entente. 52
 Where-offen he Merveilled ful gretly,
 & left that damysele Adown Anon In hy ;
 and merveilled Mochel Of that thing
 that it so ferde In his werkyng. 56
 for so sore Abasched was he tho,
 That he ne wyste what forto do ;
 and left vp Anon his Ryht hond,
 and the signe of the Cros Made, I vndirstond. 60
 and whanne he hadde don In this Manere,
 Abowtes hym faste lokede he there,
 and sawh hire chonge with-Owten Misse
 hire forme Into A schrewes liknesse, 64
 lik as sche was In Certeinte,
 A fowl fend in alle degre.
 And whanne he gan þis beholde,
 Ful faste his herte gan to Colde, 68
 and blessed hym Evere lengere the More,
 So that Of hire he was bascht ful sore.

- "Ha! thou fals traytour, goddis Enemy,
 Me wost thou han deceyved falsly 72
 In the forme Of A womman here,
 and art A fowl devel In Eche Manere!
 but, fals thief, it schal not be :
 for to god and holy chirche I betake me." 76
 and thus he betook hym to god Anon,
 and Into the Schipe he gan to gon. Nasciens gets
into the ship.
- Whanne Into the Schipe I-Entred he was,
 he loked abowtes hym In that plas. 80
 there non thing Elles Cowde he se,
 but Only his hors, in non degre ;
 but An Orible Noise there he herde,
 For, lyk As helles Mowth it Ferde. 84 He hears a
horrible noise of
fiends,
 And as develis they ferden Echon—
 and that wiste he ful wel Anon—
 that weren Abowtes him forto take ;
 but Evere On hym the Cros gan he make, 88 but makes the
sign of the cross,
says his prayers,
 and his preyeris he gan forto seye,
 And Ek his Orysouns thanne ful tentyflye.
 and as he Made thanne his preyere,
 down In Slepynge Fyl he there ; 92 and goes to sleep.
 what for drede, and what for travaille,
 There slept he with-Owten faille :
 For ful A gret nede he hadde therto,
 that hadde I-ben In swich travaille and wo. 96
- Anon as he On slepe there was,
 A vicioun ther Cam him to, be goddis gras ;
 him thowhte he saw A man I-Clothid in Red,
 that to forn hym stood In that Sted. 100 He has a vision
of a man,
 And Nasciens him Axede Anon Ryht there
 What he was, In fair Manere.
 he Seyde, "I am Swich A man,
 that what thou hast don, tellen I Can ;
 and Ek what the is forto Come 104 who can tell him
the past and
future.
 I Can the tellen, Al and Some."

- Nasciens asks
where Celidoyne
is. 108
- He is in the
promised land,
- Thanne Axede hym Nasciens Riht Anone,
 "Where that was Celidoyne his sone."
 he seide, "that he was In the same lond
 that hym was promysed to, I vndirstond,
 Forto Encresen and Multepleye."
 "A, quod Nasciens, ho is there In his Compemye!" 112
 "In his Compemye hath he there
 Them that Maken hym Ryht gret Chere.
 And Amonges hem Is be holden A lord,
 I sey the, Nasciens, at On word." 116
- Thanne Axede Nasciens Of hym Eftsonne
 "Whedyr that Iosephe and Iosephes weren gone,
 and tho þat with hym wente Owt of Sarraz,
 and owt of Manye Anothyr plas." 120
- with Joseph and
his company.
- thanne answerid this goodman Anon,
 "that Iosep Ouer the see was gon,
 with-Owten Ony schipe vppon that See,
 Into Anothir lond, where that he 124
 and Alle hise scholen there dwelle,
 that Contre with newe peple to fulfille
 whiche that is grauntyd to 3ow, and hem
 that hym with komen Owt Ierusalem." 128
- "Ha, goode Sire, quod Nasciens tho,
 Sethen 3e knowen what is to do,
 Wolde 3e tellen me On thing In Certain :
- Nasciens is never
to go back to his
own country,
- 3if Evere to Myn Owne Contre to gon Ageyn." 132
 thanne Answerid this good Mon tho,
 "Into thin Owne Contre schalt thou neuere go
 but 3if it be Onlych In dremenge ;
 tak thou this for a sykry Tydyng." 136
- nor the ship
either,
- Neþer this vessel never the Mo
 Into thi Contre ne schal not go,
 but hire stille dwellen In this Contre,
 Tyl that Of Sarraz al the Meyne, 140
- till the holy Graal
comes.
- And with hem that vessel to bryngen hol and Al,
 Wheche that kepten the seint Graal.

- and Aforⁿ that tyme, In Certein,
 This ylke Schipe schal not gon heyn. 144
 and ȝit thedir it is In alle degre
 thre hundred ȝer, As I telle it the."
 "Ha ! goode Sire, quod Nascien thanne, Nasciens asks
 Of my lygne ho schal ben the laste Manne ?" 148 who shall be the
 last of his line.
 "that schalt thow weten Ryht hastely,
 To the I-schewed ful Openly." [tarienge,
 Thanne paste forth this good man with-Owten
 and lefte there Nasciens ful sore Slepynge ; 152
 as A man that sore fortravaylled was,
 [he] lay Styлле Sleping In that plas.
 ȝit thowhte Aȝen Sire Nasciens tho,
 that Aȝen this goodman to hym Cam to, 156 The man brings
 him a little letter,
 and that A lytel wryt he hym browhte,
 and In his hond it putte, as he him thowhte,
 & seide, " behold now this Scripture here,
 Thanne Of thy lyne thou schalt here, 160
 but not Of hem that thou ferst Come,
 For Otherwise Schalt thou knowen the dome ;
 For it is Of hem that Of the Comen schal,
 as this wryt schal Schewen the Al." 164 which will show
 him those that
 shall follow him.
 Thanne with this he partyd Away.
 thus sone him thouhte that Celidoyne he say,
 and with him broughte On aftyr Anothir,
 Nyne persones vppon A fothir. 168 with nine people,
 and In the gyse Of kynges they were,
 Alle Sawf the heyhtthe In his Manere,—
 and he lik the kynde Of An hownd was,
 For diuers Skelis In that plas. 172 who is like a
 hound,
 Therto he was so feble & so pore,
 that non power he ne hadde to stonden thore.
 The ferste to Celidoine knelide tho,
 the second, þ^e thridde, þ^e fourthe diden al so ; 176
 the fyfthe, þe Sixthe, the Seventhe Ek,
 to hym they knelyd ful lowly & Mek ;
 and weak and
 feeble.

- and the heyttthe and the Ninthe, In here dreagre,
 thus Alle to Celidoyne kneleden hee. 180
 They all kneel to
 Celidoyne: one
 is like a lion,
 Of whiche On was In forme of A lyown,
 but that On his hed he ne hadde non Corown.
 Whanne that out of this World scholde he go,—
 Al this him thowhte Sire Nasciens tho,— 184
 and all the world
 regrete him when
 he dies,
 and that alle the world to him gan Compleyne;
 Al thus demyd Nasciens In Certeyne:
 whiles On slepe In the Schipe he lay,
 Al this him thowghte verrayly he say. 188
 thanne Abowtes the Our of Noon,
 Sire Nasciens gan waken there Anon,
 Nasciens awakes,
 ande the writing,
 where as he Anon Redely the writ pere fonde,
 Ful faire I-Closed there In his honde, 192
 whiche the goodman dyde him take;
 Redely he it fonde whanne he gan wake.
 than Whanne Redelich he gan it be-holde,
 panne ioyede he In his herte Manie folde, 196
 And wiste wel that Fable was it non
 whanne he say the writ In his hond I-don;
 and thankyd his god with herte & Mende,
 that to hym he wolde ben so hende, 200
 hym Alle swiche thinges forto schewe
 In demonstraunce vppon A rewe;
 For wel he wiste be goddes wille was it do,
 Al that thing that he sawgh tho. 204
 Thanne Opened he that wryt Anon,
 And Many Merveilles pere behelde he son,
 that In Ebrw I-wreten weren there,
 and in lattyn, In dyvers Manere; 208
 And Openly it Tolde of goddis knyhtes,
 & of his Ministres Anon there Ryhtes.
 The ferst, that Nasciens scholde be,
 the Seconde, Celidoyne, as I telle the. 212
 His descendants
 shall be
 Celidoyne,
 “and the ferste that of Celidoyne schal isswe,
 schal ben A kyng ful good and trowe:

*the genealogye
 Of Nasciens].*

| | | |
|--|--|-------|
| hos Name schal be kyng Narpus, | Narpus, and | |
| A ful worthy knyht, and an Awntre. | 216 | |
| the secund, Nasciens schal ben his Name, | Nasciens, | |
| A worthy knyht, and of good fame. | | |
| the thridde, Elyen the grete, scholen they Calle, | Elyen (French, 'alains li gros'), | |
| A worthy man amonges hem alle, | 220 | |
| and therto Religows Of lyf, | | |
| And Corowne schal beren with-Owten stryf. | | |
| The fowrthe, Ysayes, Clepid schal be ; | Ysayes, and Ionaas, | |
| The fyfthe Ionaanz, as 3e mown se, | 224 | |
| that schal ben A knyht good & hardy, | | |
| and holy chirche vp to beren stedfastly. | | |
| the Sixthe, lawnceloz, Inamed ful ryht, | Lawnceloz (Fr. 'lancelot'), | |
| A worthy man, & Mochel Of Myht, | 228 | |
| And therto I-Crowned schal he be | | |
| In Erthe and In hevene ful Sekerle ; | | |
| For In hym herberwed bothe there is | | |
| bothe pyte & Charite with-Owten Mys. | 232 | |
| the seventh, Baus, scholen we Clepe ; | Baus, and | |
| & of him schal Comen with-Owten lette | | |
| The Eyhtthe, [that] schal ben lawncelot In Certayne, | Lawncelot (Fr. 'lancelot'), | |
| whiche that suffren schal both travaylle and payne | 236 | |
| More thanne Ony toforn hym han I-do, | | |
| Owthor Aftyr hym Scholen Comen Also. | | |
| This the kynde Of An hownd schal have, | who is like a dog, till he mends his | |
| Tyl at his laste Ende to Maken him save. | 240 | life. |
| Of hym Schal the Nynthe thanne Come, | | |
| that is likned to a flood al & some, | | |
| that Trowbled As A kanel schal be, | | |
| and thikke atte Begynneng, I telle it the ; | 244 | |
| but In the Midwardis It schal be More Clor | His son is like a muddy stream at first, | |
| than to-forn it is In alle Manere ; | | |
| And in the Ende, and thou wilt knowe, | | |
| A hundred fold dowble, vppon a Rowe, | 248 | |
| More fairere, More Cleer, & More swete, | | |
| thanne In Ony place to-forn, I the behete ; | | |

- and so swete to drynken It is¹ Also, [1 MS. 4] 252
 that wondir it is to wetene withowten Mo ;
 but clear and sweet afterwards, So that A Man thynketh ful trewele
 that fulfild Of þ^e swetnesse may he not be.
 and In that flood schal I bathen Me
 From top to the too ful Sakerle ; 256
 and this same Man schal ben A kyng,
 and his name is Galath. And his Name Galath In vndirstondyng.
 For he schal passen Of Bownte
 Alle that Evere to-forn hym han be, 260
 Oper alle that Evere scholen hym sewe,
 he schal hem passen : hold me for trewe.
 He is to finish the adventures of that land, this Man schal Enden alle Aventure
 In that lond, I the here Ensure, 264
 and Aftir my wil he schal it do,
 thus I the telle with-Owten Mo.”
- Al this was wreten In thiike lyveret, [Fr. ‘*et brief*’] 268
 the wheche In Nasciens hond was set,
 and whanne he hadde loked Everydel,
 From Ende to Ende as Cowde ful wel,
 and beheld the Ende Of his lyne,
 and whiche that to hym scholde propyne 272
 Aftyr the Schewyng Of this good Man,
 he hit beholdeth lik as he Can ;
 And that Galaaz it scholde be,
 and is to be full of all goodness and chivalry, Ful Of Meknesse and of bownte, 276
 Of knyghthod & of Chevalrye,
 Of Conqwest and Of Victorie ;
 “and this Man the Ende of thy lyne schal be,
 as I the telle ful Certeynle.” 280
 thanne for Ioye Gan he to wepe,
 When Nasciens awakes, he weeps for joy at the tidings, whanne he was Awaked Of his slepe,
 and thankyd God with good Creawnce,
 For schewyng to hym of þat demonstraunce ; 284
 For gret Ioye he hadde to be-holde
 the wryt In his hond ful Manyfolde ;

and there it to be-holde was his Entent,
 whiles the day with hym was present, 288
 Fore Of Alle day he ne Myhte hym Restreynen
 but that writ to beholden In certeyne ;
 For gladdere he was Of that Syhte
 Thanne Alle the world to han had In his Myhte, 292
 Of that Ilke same prophesye
 whiche that hym was schewed sekerlye ;
 For he wiste wel with-Owten dowte
 that it scholde be trewe Al Abowte, 296
 lyk as he Fond in that Rolette,
 whiche that In his hond was sette.
 of the litle roll,

And whanne so longe he hadde loked there On,
 Tyl that the day was Al A-gon, 300
 that he Cowde knowen non lettrwre,
 So dirk it was, I the Ensure ;
 and whanne that lettrure Cowde he knowen non,
 Into his Bosom he it putte Anon, 304
 And Aȝens his brest he gan it to leye
 with Al His Mynde ful Enterelye ;
 And as Faste he gan that writ to hym folde,
 as the Child of the Modir doth to þ^e pappes holde 308
 bothe for pyte and Ek for love,
 thus dyde he for the good lord above.
 Thanne gan he his preyeris forto seye,
 and ek his Orysouns ful devoutlye, 312
 'that god of his Mercy & pyte
 In his Servise Meynteyned to be,
 as the fadir wil kepen the sone,
 So me, good lord, bringe to thy wone.' 316

And whanne he hadde mad his preyere,
 To the Schippes bord gan he go there ;
 and al that leve longe Nyht
 Into the Se he loked forth Ryht, 320
 where that he fyl In a gret thowht,
 whiche from hym ne myhte askapen nowht,

and studies all
 day the writing

till it gets dark.

He puts the writing
 in his breast,

and prays to be
 kept in God's
 service.

He thinks all the
 live-long night
 over his vision,

- be Encheson þat the Eyhtthe of his lyne there
 Scholde ben Chonged In Swich Manere, 324
 and the hound, As to the forme Of An hownd
 whiche that goth vppon the grownd,
 the lion, and the tothere the forme Of A lyown,
 "this is to Me Ryht A Wondir Avyciown." 328
 and ȝit gan he to thynken More
 why the nynthe to A lyown was not likned thore,
 and the stream, but to A flood that In begynneng was
 Trowble and thikke In Every plas, 332
 and In the Endyng bothe Cler & swete,
 For to Every mannys drynkeng it was Mete.
 vppon the wheche ful sore he throwhte,
 and Into gret pe[ri]sifnesse þere it hym browhte, 336
 that Of al Nyht non Sleepe he ne slepte,
 but Ewere his writ ful wel he kepte ;
 and Al Nyht he lokede Into the se
 vppon the Schippes bord ful Certainle. 340
 When the day
 returns, thanne whanne he say the day to Sprynge,
 To hym it was a Ioyful tydyng ;
 Thanne vp his hondis he gan to holde,
 and thankid his lord ful Manyfolde, 344
 and preide to god, In his Manere,
 'Of Certeyn thinges hym wisse & lere,
 whiche that his herte desireth gretly
 It forto knowen more Openly, 348
 why that On Of his lyne scholde be
 likned to An hownd,' "this Merveilleth me,
 and A nothir to a flood
 whiche atte begynneng is trowble, I vndirstood, 352
 and In the Endyng so swete it is
 and so Merveillous, with-Owten Mis :
 þefore at Ese schal I neuere be
 tyl that here-Offen I knowe þ^e Carteynte." 356
 Whanne thus his preyere he hadde I-do,
 Aȝen the wryt he took him vnto,

and there-Onne faste he loked Anon
 that Alle his lust was Away gon ; 360
 For nethir to drinken ne to Ete
 hadde he non lust, wel 3e wete ;
 but Evere to loken vppon his wryt,
 that was þ^e moste thing Of his delyt. 364 He studies the
writing again.
 and whanne it drowh to-ward the Noon,
 Est Into the Se he lokede Anon,
 and say A schipe Come seyleng faste
 Towardis hym In ful gret haste ; 368 A ship comes to
him,
 and Atte laste it Aproched so Ny,
 tyl bord On bord they weren sekerly.
 and thanne ful faste beheld he there
 Both vp & down In his Manere, 372
 and non lyves body there-Inne he say ;
 but Euer he supposede as he lay,
 that with-Owten Man ne was it nowht
 that thike schipe there to hym browht ; 376 but he sees nobody
in it at first, when
he goes into it.
 so that his Owne schipe forsook he Anon,
 and Into the tothir he gan forto gon,
 and loked Abowtes In Every Corner
 3if Ony man he [myht] fynden there. 380
 And Atte laste A man there he fond,
 as this storye doth 3ow forto vndirstond,
 whiche was Ryht An Old Man,
 that Governour Of thike schip was than ; 384
 whiche Man lay there In Restyng
 In manere As thowgh he were In Slepynge.
 and whanne that Nasciens to hym gan gon,
 Vpe he Caste his Eyen there anon ; 388
 "What sekest thou, quod this good man, here?"
 "A, sire, I wolde witen 3if that On slepe 3e were."
 "What is that to the?" quod this good Man,
 "Wheper I slepe Or wake," quod he to Nasciens than ;
 "For this is not the ferste Owr 393
 That thou hast don Me moche more langour ;

Then he finds an
old man asleep,
who is cross at
being waked, but

- presently forgives
Nasciens, but this schal I now forzeven it the ;
be war Eftsones thow greve not Me." 396
- "A, swete sire, Anon quod Nasciens tho,
In what place haue I owht 3ow misdo ?
Siker, and I it wiste In Ony degre,
gret Amendis wolde I Maken the ; 400
after myn symple powere Certain,
3ow, sire, Agreen I wolde ful pleyne."
"Wel, quod this good man that was present,
Of thy good wille I holde in Contempt." 404
thanne this good man Refreyned hym tho,
'whens he was, & whedir he wolde go ?'
And Nasciens hym tolde al the veryte
Of his trowble and his Adversite. 408
And whanne Nasciens hadde told hym Al this,
thanne Axede he Of hym with-Owten Mys,
'Of what Contre that he was.'
the goodman him answered In that plas, 412
"I am Of swich a Contre
that thou neuere Inne Come sekerle,
ne Neuere ne schalt in non Manere
whiles that thou lyvest here. 416
but of the writ þat thow hast in honde,
loke that thou wel vndirstonde."
"that schal I, quod Nasciens, with good wille,
For þat myn herte wel mochel falleth vntylle ; 420
For whiles that I there-Onne don thinke
I ne have non lust neþer to Eten ne drynke.
but Of ij thinges fayn wold I knowe
(3if I Myhte with-Inne A throwe,) 424
whiche Myn herte myhte gretly Ese,
And I wiste 3ow Not to mysplese ;"
and tolde the goodman Every del,
lik as vppon his herte it lay ful wel. 428
Anon this good man beheld him tho,
and seide, "sire Nasciens, what thenkest þou do

Nasciens asks him
of what country
he is ?

He is of a country
where Nasciens
shall never go,

and bids the latter
understand his
writing.

Nasciens says,
that's just what
he wants to do,

and tells the old
man his diffi-
culties.

For to knowen thy lordis prevyte,
which In non wyse ne scholde be. 432

For he is a gret fool with-Owten les,
that desireth to knowen his lordis secres
More thanne he Owhte forto do :
be war, sire Nasciens, do þou not so." 436

"Now trewely, Sire, quod Nasciens Ageyn,
ȝe sein ful soth, Sire, In Certain."

"For this Cause syre Nasciens, I telle it the,
that the wysere Evere scholdest thou be, 440

and Also no More to ben so vnkonng
Of thy lordis secrees to han knoweng ;
Sethen that god Of his gret pete,
Of his speycal grace and debonewryte, 444

Hath the schewed be demonstraunce
Of alle the lynes Every chawncche,
how they scholen happe, and what to be ;
and ȝit me thinketh it pleseth ne the, 448

but Evere desirest from day to day
hit forto knowen More verray,
whiche that Non thing Oweth to the,
Sethen that thou art Erthly & Mortalite. 452

Wherfore it May Neuere schewed be
To non dedly Man In non Manere degre,
but ȝif it be Only be Revelacioun
thorwgh the holigost In publicacioun. 456

"Behold how Owre lord In Alle Manere
Of his grete godnesse hath schewed þ^e here
As Mochel as Eny Creature Cowde devise !
and ȝit kanst þou not leven In Non Maner wyse, 460

but Evere forto Enqweren More & More.
be war lest it greve the ful sore ;
For there-by Myhtest thou Ryht wel sone
Geten his haterede, And that Anone." 464

Whanne Nasciens vndirstood Al this Resown,
thanne knew he wel be his Owne Enchesown

- that he was A synnere ful grette,
 and that Of his Synne he ne Cowde not lete ; 468
 and to the goodman Seide In this Manere,
Nasciens acknow- " Now, good Sere, haueth me Excused here,
ledges his sin, For it Nis non Merveille Of Myn Axyngs
 In that I am A synnere In Alle thyngs ; 472
 and wot Neuere what I Axen Schal
 that scholde me Availle, partye and Al ;
 and knoweth wel þat synneres In Al degre
 knowen not what they Axen Certeynle, 476
 Nethir Aftyr God neþer aftyr Resown ;
and prays to be therfore haueth me now In Excusaciown."
excused. " Wherefore, quod the goode man thanne,
 desirest thou to knowen the lyne Of Manne 480
 that Scholen fallen Of thy degre,
 thowgh likenesse Of an hownd þat it be,
 and the Nynthe I-lykned to a flood,
 lyk as here-to-fore thou vndirstood !" 484
 " Sire, and I knew this, quod Nasciens tho,
 thanne Al my sorwe were Clene Ago."
Then the old man " 3e, quod this goodman to hym Ageyn,
tells him, Thanne schal I the it tellen In Certeyn. 488
 " Thyke that Of the lyown han Sygnefyauce,
 loke that thou take it In ful Remembrawnce—
 and Ek of Owre lordis Owne Schewyng,—
 that they Scholen ben good In here leveng, 492
 And Of feyth bothe pyler and fundement,
 and þerto Of Clene lyf In al here Entent.
 & for Of Clene lyf that they scholen be,
 The lyown they signefie In Eche degre 496
 Be Manye Resowns, As I schal the Schewe :
 herkene hem now, here vppon A rowe.
 For lyk As the lyown Ouer Alle Other bestes
 Is chef lord, and þerto hath alle his hestes, 500
 and putteth hem vndir his Subiecciown,
 Riht so doth the wyse Man be alle Manere Of Resown,—
- and as the lion*
reigns over the
other beastes,
- so does the wise*
man over sinners.

- he wil not In synne lyhtly falle,
 thowghe pat be Entysment the deval to hym Calle, 504
 and 3if it happe as be Mys-Aventure
 that In dedly synne he falle, I the enswre,
 3it he hopeth Into the Otterest degre
 thorwgh Celastial thinges saved forto be ; 508
 and that be the holigostes Myht
 From synne to kepen hym bothe day and nyht ;
 And be Goddis Myht then Owt to A-Ryse,
 lyk as the lyown of Alle bestes hath the pryse : 512
 and thus the goode Man doth hym Restreyne
 Every day from Synne Certeyne
 thorwgh his strengthe and thorwgh his Myht,
 Of the holygost, I telle the ful Ryht. 516
- “The tothir that to an hownd I-lykned Is,
 Signefyeth A Synnere with-Owten Mys,
 that for hunger Renneth to his vyawnde,—
 as I do the now forto vndirstonde,— 520
 So doth the Synnere thorwgh temptacioun
 Of the develys quentyse and ymagynacioun,
 that In synne whanne he is falle,
 Evere the deval to hym doth Calle, 524
 That he ne hath non strenkthe to Ryse
 lyk as the lyown hath, In non wyse ;
 For, And he witte how fowl Synne were,
 and how bytter In Eche Manere, 528
 and what bytternesse that is there-Inne,
 I trowe that he wolde beleven Of synne ;
 For thanne scholde he knowen Eche Del
 The fylthnesse of Alle Synnes ful wel. 532
 lo, thus to A flood¹ and to A lyown
 thy ligne is lykned be good Resown.
- “And how the Nynthe is likned Certeynle
 To A gret Flood,—here hast thou now se,
 that In the begynneng trowble & thikke it is,
 and swete In the Endeng with-Owten Mys. 536

If he falls into sin
 he hopes to be
 restored by the
 Holy Spirit.

The eighth de-
 scendant, Laun-
 celot, typified by
 the hound (p. 89,
 91), signifies a
 sinner, who

has no strength
 to rise or to know
 how foul sin is,

else he would
 leave it.

[1? hownd. But
 Galahad, Nas-
 ciens's ninth
 descendant, was
 1. a flood, 2. a
 lion : see p. 98.]

Nasciens's ninth
 descendant (Ga-
 lah or Galahad,
 p. 91-2) is like a
 troubled stream,

- "Be enchosown that the flood trowbled schal be,
 and thikke atte begynneng In Alle degre, 540
 because he was
 born in deadly sin,
 It is for he was begeten In Synne,
 be Engendrwe, nethir More ne Mynne ;
 and that Mulyer not born he was,
 but be lust Of lecherye In Certaine plas ; 544
 and not be holy Chirches ymagynacioun,
 but Onlyche be fowl fornyacioun,
 and In Othir dedly Synne Also ;
 therfore his birthe In begynneng, foul it is, lo, 548
 and trowbled As Is a thykke Revere.
- "but as In the Midwardis, vndirstonde þou here,
 that whanne he Cam to his Middyl Age,
 but will grow up a
 wise man, full of
 prowess,
 he wax A man bothe sad and Sage, 552
 and ful Of prowess and Chevalrye,
 Therto Myhty man, Strong and hardye.
 That is jit now More for to seyn :
 Of Chevalrye he schal passen Alle his fadris pleyn, 556
 bothe of Erthly prowess,
 Of bownte, and Of alle godnesse.
- and be a virgin all
 his life, and end
 more wonderfully
 than any other
 man,
 For a virgyne Evere schal he be
 alle dayes Of his lyve Certainle ; 560
 And the Ende Of him More Merveillous schal be
 thanne Of Ony Oper Man Certeynle ;
 For Of Condiscons he schal han non pere
 Of non Erthly Man lyvenge here. 564
 For he A More gracious Man schal ben
 thanne Evere was Ony Of his stren.
 Now have I told the Al the hole decent
 Of Alle thy lyne, Sire, verament." 568
- Then the old man
 disappears.
 And whanne these wordes he hadde I-told,
 Nasciens faste gon to be-hold,
 And he ne wyste In non degre
 where this Man becam Certeynle. 572
 And whanne Nasciens sawgh al this,
 thanne thanked he þe kyng Of blys,

and wiste wel þat it was goddis Ordinaunce
that him sente Swich manere of chaunce, 576
and þat he hadde verray knowenge
Of that he was to fore In stodyenge.

Now scholen we tornen here Owre storye,
and to Flegentyn, Nasciens wyf, scholen we hye. 580

The story goes
back to Flegentyn.

CHAPTER XL.

OF FLEGENTYNE'S MEEKNESS, AND HOW SHE HAS THE
THREE TOMBS BUILT AND CARVED.¹

How Flegentyne bare her sorrows very meekly, and prayed for Nasciens and Celidoyne (p. 102); and how, as she was going to the Virgin's church, the men of Tarabel met her and gave her her husband's message (p. 102, and see ch. xxxviii. p. 83); and how she took silver and gold, and went and got workmen, and set up "the tombs of Judgment in the contre betwene Tarabel and Babiloine" over Nabor, the Lord of Tarabel, and the Giant Fereyn (p. 103); and how she then retired to her castle Belyl, and would not leave it, though entreated by Mordrains and Sarracynte to do so (p. 103-4).

Whanne that Nasciens from his Castel was go,
Thanne Flegentyne his wyf made mochel wo
that he nowgher myhte ben fownde,
Nethir fer, nethir Nygh, In non stownde : 4
thanne left sche styлле ful of Morneng,
Of Sorwe, and of lewmentyng,
as sche that hire lord loved Sovereinely
Aboven Alle Creatures þat weren Erthly ; 8
and ȝit Neuere for non temptacioun
hire herte was Neuere In Mwtacyoun ;
but Ewere As A womman good & Clene
hire persecuciouns suffred, As I wene ; 12

Flegentyne is
much distressed
at Nasciens's
absence,

¹ The Additional MS. heads the illustration to this chapter, — "Ensi que vne duchoise fit taillier les tombes, et les lettres escrire;" and begins "Chi endroit dist li contes que quant nasciens se fu partis des homes karabel et de nabor qui en tel maniere estoit mort. comme li contes nous a deuises. li home karabel alerent tant qu'il uindrent a la duchoise flagentine," &c.

- but bears her
grief very meekly. And Evere thanked God Of hire trebulacioun,
Of hire deseisse and hire persecucioun,
and Evere As A womman ful Of Meknesse
Sche hire kepte In Al hire distresse ; 16
and though In Ioye Oper In sorwe sche were,
For hire lord sche preyde In hire Manere,
and for here zonge sone Also, 20
That God hem kepe from payne & wo,
and that here Sowlis Myhte Comen to blyse ;
Of this preyere dide sche not Misse.
And thus Morned sche Everyday tho
For that hyre lord was so Ago, 24
and wisten Neucere whider becomen they were,
Into non place, Nethyr Fer ne Nere.
and whanne it was toward the Nyht,
and Men Of Sarras Comen hom ful Ryht, 28
and non tydynges ne Cowden telle
Of hire lord in non wise how it befelle,
thanne Moche sorrere Abasched sche was,
More thanne to-fore In Ony Oper plas. 32
thanne grettere sorwe hadde sche with-owten variannce
Othirwyse thanne sche made Offen Semblaunce ;
and thus Al þat Nyht In sorwe sche lay
Tyl uppon þ^e Morwen it was lyht Of day. 36
On the Morwe Erly, whanne it was lyht,
toward the Chirche this lady took hire way Ryht,
wheche that hire lord Sire Nasciens
Of Godis Modir hadde mad it In reuerens. 40
Thanne Comen the Men of tarabel
To Flegentyne, that lady so lel,
and seide that "zowre lorde sente zow gretying
Of good love Aboven Alle thing," 44
and tolden hire Only how þat it was—
as that they Syen In thiike plas,—
Of Tarabel the grete lord,
and of Nabor, At On Word, 48
to Nabor,

The men of Sarras
bring her back no
tidings,

and she grieves
all night.

The men of Tara-
bel bring Nas-
ciens's greeting,

and tell his wife
Flegentyne of
what happened to
the lord of
Tarabel,
to Nabor,

And Of the grete leawnt Also,
how þat of hem thre it happede tho.

and the giant.

Whanne that sche vndirstood Al this tale,
how that hire lord was browht In bale,
and how Saved he was be goddis Mercy,
thanne thydirward faste she gan hyre hy,
And took with hire bothe Silvir & Gold
To fulfille that hire lord wold.

52

56

and to that Mowntayng wente Anon
there that hire lord the bataille hadde don,
And Aftir werkmen sente sche faste

Tho thre tombes to Maken In haste ;
lyk as hire lord devysed hem hadde,
The werkmen faste sche maken badde :

60 Flegentyne builds
the three tombs
her husband bade
her (p. 58),

So that with-Inne thre Month of day
they weren Redy dyht ; and sche wente hire way.

64

For tho tombes so hy let sche pere Make
that Al the world þeroffe Ensample to take,
And sche let wryten On Every ston
the Cause of here deyeng Anon.

68

And to Every tombe sche ȝaf A name,
"the tombes of Iuggement" with-owten blame ;
and these tombes stonden In the Entre
be-twene Tarabel and babiloine Sikerle.

and calls them
the Tombs of
Judgment.

72

So that hom aȝen Is sche now gon,
To Belyl hire Castel Of lym & ston,
and there sche Casteth for to Abyde,
And thens to Romowne At no¹ Tyde
tyl that sche have tydynges Of hire lord,
Owther from hym Som Certeyn Word,
Owther Ellis that sche wente be Aventure,
Ellis wolde sche not thens gon, I the Ensure.

[leaf 56]

76 She lives in her
castle Belyl,
[¹ MS. not]

80

Thus this lady In hire Castel stille Abod,
As A good womman ful Of hevenynesse & Mod,
From to-forñ Cristemasse Feste
Into past Esterne Atte leste.

from Christmas
to Easter.

84

| | | |
|---|--|-----|
| | and In this Mene while Cam Rydyng— That goode lady Into Comfortyng— | |
| Mordreins and his queen come to see Flegentyne, and want her to go to Sarras, | bothe kyng Mordreyns and his qwene Sarracynte, that lady be-dene ; and gladliche with hem hire wold han had, and to Sarras with hem hire wold han lad, | 88 |
| but she won't go | but sche ne wolde for non thing To Sarras gon with the kyng | 92 |
| without news of her husband. | tyl that sche haue verray knowlechinge Of hire lord, more verray tydynges. but now levethe this storye here Of kyng Mordrains and the lady In fere, and bothe Of Nasciens & Celidoyne, And of al that lyne there in certeyne, | 96 |
| The story goes to Joseph and his company. | And A3en Torneth to Iosephe, ¹ and Iosephes his sone, & to Alle that Feleschepe that with hym gone. | 100 |

CHAPTER XLI.

HOW JOSEPH AND HIS COMPANIONS CROSS OVER TO
BRITAIN ON JOSEPHES'S SHIRT.²

How God delivered from prison, and fed always, Joseph and his companions; and one night ordered Joseph to beget Galaaz on his wife, which he did (p. 105-6). How they come to the sea, and ask counsel of Josephes as to their crossing it (p. 106-7). He says, God will take some over at once, but not all (p. 107); and why, because, though He kept His promise of help to them, some of them were unchaste with their wives, and others repented leaving their homes, therefore they cannot pass over (p. 108); but the good ones shall (p. 108). These, Josephes kisses (p. 111), and by order of a voice from heaven sends the Graal-Bearers first, who walk barefoot on the sea as on dry

¹ This, and the same word hereafter, represent the *Iosep* of the MS., the final *p* having a curl over it.

² The Additional MS. heads the illustration to this chapter, —“Ensi que Iosephes le vesque fet passer ses gens la mer sour son chemise, et deus i afondrerent;” and begins “Orendroit dist li contes, que quant ioseph se fu partis de sarras. il erra entre lui et sa compaignie mainte iournee, et tant qu'il orent passe le flun d' euftrate, et mainte autre terre.”

ground (p. 111-12); then he pulls off his shirt, and calls Joseph first, then Dro (p. 112), and 150 persons on to it on the sea, God "redressing" it, and making it hold them, except two sinners who drop off, and sink like lead or stone (p. 113). On the Shirt they cross the sea, and arrive safe in Great Britain, which is peopled by Saracens and other miscreants (p. 113). Josephs prays for his friends left behind, and is told that they shall arrive safe, and that he is to spread Christianity over the land (p. 114). He tells his companions that Britain is their promist land, and exhorts them to keep God's law and establish it there (p. 115). They offer at once to do what he orders for the rearing of God's law; but he decides on waiting for tidings of their companions (p. 115).

Now telleth here this Story Anon,
 That aftir Josephe from Sarras was gon,
 So that betwene hym and his Compemye
 Manye Jornes wenten they Sekerlye
 tyl they weren past the flowm Of Ewfrate,
 And Manye Othir Jornes bothe Erly and late.
 And as they wenten, Mochel folk they fownde
 that hem Arested In that stownde;
 but Ewere god deliuered hem Anon
 bothe Owt Of Castel and Owt of ston;
 So that Nyhtes thanne Manyon
 In Wodes weren they logged Echon,
 and In Every mannes loggenge
 Alle Manere Of vyande bothe of Mete and drink;
 what that here hertes Cowden Axen Oper Crave,
 with-Owten dowte Anon they it have.

Joseph and his
 companions
 make many
 journees,

4

8

are deliverd
 from enemies,

12

and fed with as
 much as they
 require.

16

Joseph has a wife,
 noble, and virtu-
 ous,

20

and the best of
 her time.

24

that Nyht lay Josephe with his wyf,
 A Noble woman to God, and Clene Of lyf;
 For Of Alle wommen that thike tyme were,
 Of hire degre hadde sche non pere.
 Thanne descendid A vois there Anon,
 and to Josephe there spak thus son,
 and seide "that the grete Maister p^e word sent
 thy wyf fleschly to knowen In good Entante;
 This Niht Only that thou so do,
 For it is goddis will that it be so.

- He is to have a son of her, to be
 So that here thorwgh the seed Of the
 this lond may Repleynschēd be : 28
 and ȝif that it be a knave Chyld,
 called Galaaz, Galaaz thou him Clepe, bothe mek and Myld,
 For thus Commandeth the grete lord
 that Alle thing Ordeyneth be his Owne Acord." 32
 thanne Answerid Joseph there riht Anon,
 "I am Redy his Comandement to don,
 but that I am so Feble and so Old
 that I not how this thing ben schold." 36
 quod this voys, "dismaye the non thing,
 For thus Moste it be with-Owten varyeng."
 his wyf, Joseph knew that Nyht,
 and begat Galaaz thorwgh goddis Myht, 40
 whiche was A good man, and Clene of lif,
 and the peple kepte from Mochel stryf;
 and therto A worthy knyht he was,
 which was fulfild be goddis gras. 44
 So On the Morwe, whanne it was day,
 Joseph and his Meyne tooken here way
 there that holy arche it was,
 And Maden here preyerēs In þat plas ; 48
 Afore that holy vessel Alle knelynge,
 they preiden there ful sore wepinge
 And besowhten Oure lord Of good Cowndyt
 Ouer that Se to passen ful qwyt 52
 Into the lond that was behoten hem,
 To Alle here Children, and to here stren.
 Thanne whanne here preyers they hadden I-do,
 then go towards the sea, Towardis the Se thanne Gonne they go, 56
 And this be-fyl vppon a satirday
 that be-Nyhgted they weren In fay.
 and whanne they weren Come to the see,
 but find no ship. Nethir Galeye ne Schipe ne fownden they sekerle 60
 where-Inne they myhten Over see gon.
 thanne Maden they mone Everichon ;

| | | |
|--|----|---|
| and for Sorwe and fol lewmentyng they borsten Alle In Sore wepyng, and preyden Owre lord Of his Socour hem forto senden In that langowr ; and for his <i>Mercye</i> & his pyte Sawf to bryngen hem Over the See. | 64 | They are much distrest at this, |
| and with this they Comen wepyng ful sore alle to Josephes the Bischope thore, "A, Sire bischope, how scholen we do ? Ouer this Se mown we not Go, For here is nethir schipe ne Galeye That we mown Ouer In gon trewelye ; Wherfore we mosten Abyden stille here But 3e konne tellen vs Ony bettyr Chere. | 68 | and ask the advice of Josephs, |
| Wherefore, Sire, we preyen now the that thou wost tellen vs som Certeinte, whethir that we scholen here styлле Abyde, Owther Ouer the see goon At this tyde Into the lond that is 3oven to vs Be the Specyal grace Of swete Iesus, that the Remnaunt Of Oure weyes myhte we go Oure lordis wille to fulfillen Al so." | 72 | what they shall do, |
| Whanne Josephs sawh hem Maken this Mone, Gret pite he hadde Of hem Everichone that they here Contre and good hadden forsake, and Only to Goddis Servise hem take ; and Ek that Of his kynne they were, bothe lordis and ladyes that weren there. | 76 | and how they shall get to the land promist to them ? |
| And Anon he seide these wordis Milde, "Dismaye 3ow not, ne3er lord lady ne Childe, For he that hath Couveyed vs In Every weye, Ouer this See he wele vs now Conveye. But alle, at this tyme, Cowndeye not he wele ; and why, I schal tellen yow the Skele. For whanne 3e Comen Owt Of 3ours lond, As I do 3ow here to vndirstond, | 80 | |
| | 84 | |
| | 88 | Josephs pitties them, and tells them, |
| | 92 | You shall be con- veyd over, but |
| | 96 | not all at once, |

- because you
vowd to serve
God and forsake
sin,
And forsoken Al Worldly Ese,
Onliche that goode lord for to plesse, 100
and him behighten good Servise to do
As the Child to þ^e fadir, with-Owten Mo ;
And that Synne scholden 3e don non
From that tyme forward where so 3e gon, 104
lik As 3e dyden there be-fore
with 3oure wyves whanne 3e weren thore :
and He promist
to protect you,
and he 3ow behighte with-Owten drede
he wolde 3ow socoure In al 3oure Nede ; 108
and where-Onne 3oure herte would thenke,
3e scholde it hauen, bothe Mete and drynke ;
and Also delyveren 3ow wolde he
From alle Noysaunce and al adversite : 112
And Alle thing that he hath 3ow behyht,
he hath it parfo[r]med with strengthe & myht.
and give all you
requird ;
For 3it me semeth that 3e axeden nevere thing
but that Anon that 3e hadden 3owre Askynge. 116
and as Often as that Arest hauen 3e ben,
he hath 3ow deliuered both faire & Clene.
and His promise
has been kept,
Thus hath he 3olden to 3ow his beheste,
To Man womman and Child, both lest and Meste. 120
“ But ful Evel Aqwyt hym han 3e
For his kendenesse, As 3e scholen Se :
Herkeneth me now what I schal say.
but yours has
been broken ;
for though in
Agas Forest
“ Whanne he to 3ow spak 3isterday 124
Atte Entre Of the forest here
That Agas is Clepid In Old Manere,
and there he warned 3ou genneraly
In Chastete to kepen 3ow Only, 128
and Clene In body and In herte,
that non vnclennesse 3ow Asterte ;
Ne not with 3owre wyves forto Melle
but be his leve, As I 3ow Spelle ; 132
and this promyse Maden 3e,
As 3e wel knowen Certeynle :

- Now, behold how 3e han this holden,
 3owre promyses lik as 3e tolden ! 136
 For the More part Of this Compene, 3e knowen 3owre wyves In luxvrye !
 And Somme there ben that Repenten ful sore
 that Owt Of here Contre Comen they thore ; 140
 and so Entasted Alle 3e been,
 Somme Of lecherye that is vnclen,
 And Somme Of his Contre the Repentaunce
 why they Owt Comen be Ony Chaunce, 144
 and Sory they ben In alle degre
 here hertes to sette In Swich parfyte.
- “ But the tothere that Oþerwise han do,
 here hertes to god Contenwed Euere mo,
 and 3it Into this day dwellyn they So,—
 Al so hot brenneng Euer In Charyte, lo,
 as Ony licour In vessel boyllid May be,
 Thus dwellen they In love and In Charite ; 152
 and ben fulfid with the holy gost,
 the wheche that is lord Of myhtes most ;
 For they han kept hem In Chastete
 Aftyr Goddis byddyng In Eche degre, 156
 And In Chastete han they kept here lyf
 Aftyr goddis comandement with-Owten stryf,—
 These, trewely, scholen passen the See
 with-Owten Schipe oþer galeye In Ony degre ; 160
 and the See hem Susteyne schal also,
 and there-Over Clene forto go.
- For with venym Enfect be they not trewelye,
 Neþer with fylthe Entachched, ne with non velonye ; 164
 These with-Owten Schipe Scholen go
 Over the See with-Owten Mo,
 thorwgh feyth, beleve, and stedfast Creaunce
 that In hem is fownden with-Owten variaunce. 168
- “ But 3e that ben fallen in Synne,
 3e ben not Able to Entren the Se with-Inne

yet some of you
 have been un-
 chaste,
 and some repent
 that they came at
 all.

But the others
 have their hearts
 full of love,

and the Holy
 Spirit,

and these shall
 pass over without
 ship,

for they are free
 from sin.

But you, that
 have sinned,

- But 3if 3e han Owther Schipe oþer Galeye
 That 3ow Ouer May bryngen Sauþye. 172
 and wele 3e now heren the Cause why?
 I schal it 3ow tellen ful Openly;
 that we from 3ow scholen departen here,
 I schal it 3ow Schewen More Openly and Clere. 176
 For Oure lord desyreth In non degre
 The deth of A Synnere, what so he be;
 but that he lyve and Amenden his lif
 Forto lyven In Clennesse with-Owten stryf. 180
 "This thing to 3ow now have I told,
 3owre owne folyes to knowen Manyfold,
 Of that 3e han Mistaken 3ow Ony Owr
 I forfetyng Azens 3oure Creatowr, 184
 Neþer neuere Repented 3ow Into this day
 Of 3oure Evele dedis, as I 3ow Say."
- The guilty ones
 begin to lament,
 Thanne they that Cowpable were,
 herde Joseph's Speken In this Manere, 188
 and hem So Acusede Of here trespas,
 Ful mochel Sorwe Maden they In that plas,
 and begannen so gret deol forto Make
 So that for Sorwe they gonne to qwake, 192
 that neuere grettere Sorwe Men say
 To-forn that tyme Into that day;
 and Cryden In here Owne Conciense,
 "A, Creature vnkende, why wostest þou Offense? 196
 and Of this Condiçioun Cursed peple we ben
 Ful two hundred & Sixty, as that I wen."
- and accuse
 themselves,
 And Of hem that not Acwæsed were,
 To Iosephes the[y] Rennen al In fere, 200
 and to-forn hym they kneleden Everychon,
 and thanne thus to hym they seiden Anon—
 "Now, swete Sere Josephes¹, how may this be
 and the innocent
 ask how they
 shall pass the see? that we scholen passen here Ouer the see?" 204
 thanne he hem Answerede Ryht Anon

¹ MS. Josephs, with a line through the h.

"Here Over this See now scholen 3e gon."

and vppon that Compenye was Certainly
Two hundred persones and ful Fyfty,
and the Moste part Of Alle tho,
kynnes folk to Iosephes weren Also.

208 There are two
hundred and fifty
of them.

That Nyht it was bothe fair and stille,
and the See pesible At here Owne wille
with-Owten tempest Owther distresse ;
and þ^e Mone schon In alle hire bryhtnesse,
Al so bryht as In Averylle,
thus it schon bothe fair & stille :
and this was the Satyrday Certainly
Afor Esterne day ful trewly.

212 The night is fair
and still.

And tho Iosephes to his fadir then Cam Anon

And hym kyste to-forne hem Echon,
& so On Aftyr Anothir there

220 Iosephes kisses
his father,

As his Owne bretheren In Eche Manere ;

So Iosephes hem kyste Everychon,

Alle his Compenye be On and On ;

224 and all his
company,

and to hem he seyde In the same degre

As to his Fadir he dyde thanne Certainle,

"Sweth 3e me now Everychon

In the Same weye that I schal gon."

228

thanne Iosephes the See wolde han Entred Anone

but that A voys to hym there Cam thus sone,

and Seide, "Iosephes, Entre thou not here,

but werke thou In Other Manere.

232 and hears a voice
from heaven,

Ferst putte to-forne the Everichon

that thou kystest here Anon,

and Setten here feet vppon the se—

For Alle I-Saved scholen they be,

As it is pleynly the be-hote,

Over Al Sawf scholen they gon On fote ;

For Alle Sewr Scholen they be

vppon the See to Gon ful Certainle,

and Over this see scholen they pase

232

236 telling him to
send the Graal
Bearers first
(The French
makes this point
clear),

240 and they shall go
over on foot.

Er the day schewe In Ony plase."

[leaf 57] As the vois to Iosephe[s] Spak, in the same Manere
 Riht so forth his peple Cleped he there ; 244
 and theym that the holy vessel bore,
 Into the Se he dide hem gon thore,
 " For the vertw Of this Fessel
 3ow schal Cowndyen faire and wel." 248
 and thus vppon the see they wenten Anon
 with-Owten drede thanne Everychon,
 that so vppon that water wenten they there
 As thowgh vppon the drye grownd they were ; 252
 and with hem boren they In Companye
 the holy vessel, with-Owten lye,
 the wheche they Cleped seint Graal
 Owthir Operwyse it is I-Clepid þ^e sank Ryal. 256
 And whanne Iosephes beheld Al this
 that On þ^e water the[y] wenten with-Owten Mys,
 Iosephes takes off his schirte, and
 thanne dide he Of his Schirte there,
 and Clothed him In Anothir Manere, 260
 and spradde that Schirte vppon the see
 As thowgh that it pleyn lond hadde I-be,
 and Seide to his fadir there Anon
 and his fadir his feet that Schirte to setten vppon. 264
 Thanne cleped he forth An Old Man
 that Iosephes ful Cosyn was than,
 and twelfe Sones he hadde Also ;
 but the fadris Name was Clepyd Dro : 268
 and he his feet sette vpon the Scherte,
 and as Iosephe to-forn him hadde sette.
 and the rest of the company come on it.
 thanne Aftyr this Iosephes gan to Calle
 An hundred and Fyfty forth with Alle ; 272
 and alle vppon the Scherte Entred Anon,
 And there vppon the See they stoden Echon.
 Thanne Iosephes bothe Schirte and water gan blesse,
 And Anon God gan it for to Redresse, 276
 God stretches it and wax moche largere hem vntylle,

- and it fer Abrod spradde Aftyr goddis wyllē !
 behold what Meracle god there wrowhte
 For his peple that he hadde I-bowhte ! 280
 that for An hundred and persones Fyfty
 Vppon that schirte Alle weren they trewely !
 Except Only persones tweyne
 whiche weren not worthy In Certeyne, 284
 the whiche was bothe the fadir & þ^e sone
 that ne hadden not ful wel I-kept here Wone ;
 the Fadris Name, 'Symenx' it was,
 that whanne he scholde Entren In that plas, 288
 Into the water they sonken there Anon ✓
 As thowgh it hadde ben Owther led Oþer ston.
 And whanne Josephes beheld thanne this,
 " 3e han don ful Evele with-Owten Mis. 292
 Now here the werkes don wel schewe
 what feith In 3ow was In þis throwe."
 And whanne that Into the water weren they Sonke,
 with Alle here strengthes thanne they Swonke 296
 tyl that Aboven the water they were.
 Thanne they that vppon the lond weren left there,
 Faste they Ronne hem to Socoure,
 And to þ^e lond hem pulde In that Oure. 300
 and Josephes held his scherte be the Sleave
 that So In to the Water he dyde hem Meve,
 and Comaunded hem alle to God Al-Myht,
 that so be goddis governaunce forth wenten they
 ryht; 304
 So that it happed hem bothe faire and wel
 That vppon the Morwe they Aryvede Ech del,
 and Into grete Breteyne they Entred Anon
 Al that Compenye thanne Everychon ; 308
 And Syen bothe the lond and Contre there,
 That Alle fulfyld with Sarrasines were,
 and Manye Othere Miscraunce,
 so happid that tyme was here Chaunce. 312

till it holds 150
people.

Symenx and his
son sink in the
water,

because they had
broken their vows,

Those left behind
save them.

The shirt goes
over to Britain,

which is full of
Sarrasins and
evildoers.

Whanne that Alle Aryved they were,
 Josephes Anon Reuersed hym there,
 and vppon his knes he knelide A-down,
 and to God there he Made his Orisown, 316
 and zald hym graces & thankynges Al so
 Of the Miracle that he for hem hadde I-do.
 Thanne Josephes drowh hym somewhat Afer
 From his Felawes, and wolde Comen non ner, 320
 and his preyeres gon faste forto Make
 For his Othere felawes sake
 with wepyng and with teres grete,
 For hem that bezonde the Se he lete, 324
 that God hem Sauf Scholde brynge
 Into here feleschepe with-owten blemschenge.
 And whanne his preyeres he hadde I-do,
 A vois to hym Anon Cam tho, 328
 And seide¹, "Iosephes, thy preyere
 Of god it is herd In good Manere ;
 For to the Scholen they Comen sauf & sownd
 there that thou stondist, vppon this grownd. 332
 For this lond is behoten to the
 And to hem pat thou hast In compeyne,
 Forto Muteplyen this lond here
 with Opere peple thanne pere-Inne were ; 336
 And therfore thou Most speden the faste,
 Goddis Name to pyblysshe In haste ;
 For wete pou wel, thou Mostest here travaille
 Tyl goddis lawe be knowen with-Owten faille, 340
 Over Al Abowtes In this lond,
 and for non thyng that thou wond."
 Whanne Iosephes herde this vois thus seyn,
 thanne from the Erthe he Ros In Certain, 344
 And looked vpward to the hevene,
 And Seide, "lord with Mylde stevene

Josephes gives
thanks for their
arrival,

and prays for
those left behind.

His prayer is
granted,

and they shall
follow him.

He is told that his
company is to
multiply in this
land,

and make known
God's law in it.

¹ MS. to ; Fr. *dist*.

behold thy Servaunt Al Redy here
thy wil to fulfille Every where." 348

Thanne Josephes tornede Anon Ageyn
Toward his fadir & his frendis In Certeyn,
and seide, "lordynges, herkeneth to Me ;
Tydynges I schal tellen ȝow now Certeynle. 352

Josephes tells this
to his father and
followers.

this is the lond ful sothfastly
that to vs is behoten, and Owre Compeny,
the wheche with Othere plauntes Edified moste be
thanne it is now for Certeynle. 356

For as the lawe Of Miscreaunce,
It is bothe fals and Eke variaunce ;
therfore Moste Goddis lawe here
Stedfastly ben vp-holden In Ony Manere ; 360
and þerfore In þis lond that lawe Roten welen we,
and the Rootes of þe fals lawe breken sekerle."

Thanne answerid they Alle Anon
that to-forn Iosephes stoden Echon, 364
"lo ! Sire, behold al Redy ben we here
with Owre hertes and bodyes al In fere
To don Al ȝowre Comandement,
lo, vs alle here, Sire, present ! 368
For here ben we Redy Everychon,
Goddis lawe to Reren Aȝens owre fon ;
and the lawe Of the verray Crucyfyte,
we scholen it vp-holden to lyve Oþer dye : 372
there-fore Comande vs what we scholen done,
and it schal be sped thus sone,
To Owre poweris and Owre Myht
Goddis lawe to holden upryht." 376

Thanne answerid Iosephe[s] to hem Ageyn,
"ȝit Schal I Abyden In Certeyn
Tyl that we han Of Owre felawes som tyding,
ȝif God Of his grace hyder wyle hem bryng 380
that On þe tothir syde Of the see now be,
that God hem kepe for his grete pete."

Josephes thinks
they will wait till
the others come
over to them.

Now leveth here this storye
 Of Iosephes and Of Al his Compenye, 384
 and Retorneth to Nasciens Ageyn,
 and Ek to Celydoyne In Certeyn.

The story returns
 to Nasciens and
 Celidoyne.

CHAPTER XLII.

NASCIENS, AND THE SINNERS OF JOSEPH'S COMPANY, LAND
 IN BRITAIN, MEET JOSEPH, AND THEN CELIDOYNE.¹

Nasciens goes back on board Solomon's ship, and at night has a Vision of the Good Man who gave him the writ, taking it from him (p. 117). When he wakes, the book is gone (p. 118). He goes to sea, and is met by an 'Amyrawnt' and his knights going to war with king Salarnande of Greece (p. 118). They call him a fool, and say they never saw such a 'nise' man as he is, but give him some food (p. 118-19). After long tossing about, his ship comes, while he sleeps, to the port where Joseph's left-behind followers are (p. 119). They, being ordered from heaven, come on board (p. 119); and when out at sea they find Nasciens (p. 120), wake him, and tell him their story. He recognises among them his knight Clamarides, or Clamacides, from Sarras (p. 121), and gets him to explain how his company came there (p. 122). They all arrive in Britain, are welcomed by Joseph and his company (p. 124), and stay talking, being fed by the Holy Graal (p. 125). After setting out, they go foodless for a day and a night, and are about to quarrel over twelve little loaves (p. 126), when Josephes makes them sit down, breaks each loaf into three, puts it into the Graal, and then feeds all the 500 folk miraculously with the loaves (p. 127), so that they leave behind more than the loaves themselves (p. 127). Josephes preaches to them (p. 127), and then they travel on, and enter Castle Galafort, which has the sign of the Cross on the door (p. 128). They can see no one at first, but afterwards come on a large assembly of Saracen clerks, with whom Celidoyne is arguing before Duke Gaanort (p. 129-30). Nasciens recognises his son, and they embrace (p. 130), and the Duke has the whole company lodged and fed in his castle (p. 132). Celidoyne tells his father that his vessel brought him to Britain, and that he had lived with a good hermit in a wood (p. 132).

¹ The Additional MS. heads this chapter with "Ensi que li amiraut de mer donna du pain a naciens qui estout tous seuls en j. nef;" and begins "Quant li preudoms qui anciesies auoit deuse la senefiance du brief qu'il tenoit, se fu partis de la nef."

Now this storye telleth here

Of the Godman and Nasciens In fere,
how that Nasciens þis writ gan beholde,
and there-Onne loked ful Many folde ;
and how this goodman was thanne Ago
From Nasciens, and how he ne wiste tho. .

4

When the good-
man vanishes
from Nasciens,

Nasciens, that was bothe Ioyful and glad,

On his writ faste loked that he had ;
and to that Schippes bord he Cam Anon,
and Into his Owne Schipe he gan to gon,
where As was the Bed so Riche,

8

he goes back to
his own ship,

and the sword þat In þ^e world ne was non swiche, 12

And no man Abowtes hym nowher he say,
but Only that Richesse that to-forn hym lay ;

wherethorwh In his herte he gan to glade
Of the Goode wordis that þ^e good man seid hade ; 16

and thanne Abowtes hym he lokede tho,
and Sawh non wyht Comeng to ne fro,
Ne nethir man ne womman that he myhte to speke.

sees nobody
coming to him,

Thanne Aȝen to his wryt he gan to Reke 20

Tyl that the Nyht it Cam hym vpon ;
thanne down to sleepe he leyd hym Anon.

and goes to sleep.

thanne hym thowhte As long as he In slepe lay

That this goodman Aȝen to hym Cam In Fay, 24

The man who
gave him the
letter reappears,
takes it away,

and took that writ Owt Of his hond,—

thus gan he tho forto vndirstond,—

and seide to him thus In Certeyn,

“this writ gettest thou Neuere ageyn : 28

tyl that Owt of this world schalt þou go,

this writ Aȝen Cometh the neuere vnto ;

and Owt Of this schipe gost þou not In non degre

Tyl the day of the Resurectioun ful sekerle, 32

and thanne schalt þou A-Ryven Anon

Into þ^e lond there as Is Celidoyne thy son ;

and with þ^e A-Ryven scholen Also

35

and says he shall
soon find Celi-
doyne and the
man Joseph left
behind.

the Synneris that with Iosephes ne myghten not go.”

- Al this Sawgh Nasciens In his slepinge,
where-Offen he hadde gret Merveillynge.
- Vppon the Morwen whanne it was day lyht,
Nasciens awakes, vp Ros thanne this Nasciens Anon Riht, 40
and bethowghte hym Of his Aviciown
That he hadde seyn, bothe Alle and som.
- misses his writing, Thanne aftir his wryt loked he there,
and he it Cowde fynde In non Manere ; 44
and jit loked he bothe vpe and down
Al Abowtes that Schipe In vyrown.
& whanne he Cowde fynden In non wyse,
- is much distress, thanne gan his herte ful sore to Agryse ; 48
thanne woste he wel that thihe good Man
thihe wryt from hym hadde taken than,
where-Offen Abasched ful sore he was
that his wryt was so gon In that plas ; 52
- but hopes it is the will of God. but he hopede that it was be goddis Ordenaunce,
wherfore he was the lasse In dowtaunce,
So that he Comforted hym the More
thorwgh the Avyciown that he hadde thore. 56
- It behapped hym so the same day
That In the see a schipe he say,
He meets a ship (and Cam from Cordres that Cyte,) 60
of Cordres,
where-Inne was a gret Compene,
An Amyrawnt, and with hym bothe princes & knyhtes
and many Oper peple Redy to fyhtes ;
- going to Greece to fight king Salarnande. & Into Grece ward they were,
vppon kyng Salarnande to werren there. 64
and whanne sire Nasciens thei gonne to se,
thanne Merveilled Alle this Compene,
and, for aftir hem he was formably,
- The men in the ship want him to go with them, with hem In here schipe they wolden han had trewly ;
but Nasciens Nolde In non degre 69
Comen in here Compeyne.
- And whanne they syen he Wolde not so,
they seiden he was a fool with-Owten Mo, 72

and that they sien neuere so Nise A man
as þis veray fool Nasciens was than ;

and think him a
fool for refusing,

So that to hym þanne for Routhe & pyte
Of here vyandes thanne ȝoven hee ;

but supply him
with food.

76

and so from hym thanne gonne they gon,
and Of hym spoken Many On,
that they Syen neuere to fore

A man In a schipe Alone to gon Ore.

80

And Nasciens that In the se was Abrod,
Vpp and down labowred as wolde þe goode lord ;

Now wente forward here A while,
and now Wente bakwardis Many A myle,

84

and Into Manye A dyvers Contre
that schipe A-Ryved ful Sekerle ;

Nasciens wanders
about on the sea,

and Often Arest wit Miscreens,
but Euere god delyuered him be chauns.

88

and atte laste the schipe took In to þe see,
Estward Into A port thanne wente he ;

and Abowtes high Midnyht
he fyl On slepe Anon Ryht ;

92 and reaches land
when he is asleep,

and his schipe to lond it wente,
And ȝit wook he not veramente.

But now declareth this storye
at what yl be A-Ryved Sekerlye—

96

at the devyseng Of Seynt Graal
whiche that this Storye declareth Al,—

It telleth that he Aryved Evene ryht þere

In the same place as Iosephes felischepe were,
where as they Abyden wel longe
that for synne þe wolde not hem fonge.

100 at the place where
Josephes's sin-
ning followers
were left.

And whanne the Schipe to the lond was gon,
To hem A voys there Cam Anon,

104

“ Into this Schipe Entrith Alle ȝe,
and Ouer the Se Cowndyed scholen ȝe be

A voice bids them
go into Nasciens's
ship,

Into the lond that is to ȝow behote,
there-Inne to Gryffen Many A Rote.

108

- and sin no more. for, be war þat 3e don non More Synne
 From this day forward but þat 3e blynne.
 and 3if 3e don In Ony degre,
 bothe body & sowle distroyed 3e be." 112
- [leaf 58] And whanne they herde that þ^e vois thus spak tho,
 anon they answereden with-Owten Mo,
 "lord, thyn Owne Men Alle we be
 From this day forward now Sekerle, 116
 In Swich a Manere as be non weye
 thy Comandement not breken feithfullya."
 and 3it A bonet In þ^e schip there was
 that was not set On In that plas ; 120
 and whanne the bonet was Onne I-don,
 thanne God sente hem wynd Ryht Anon,
 So that with-Inne A schort while
 they Cowden Nethir Sen lond ne yle, 124
 So fer they weren in the Se.
 thanne betoken they hem Alle to þ^e Trenyte,
 and preyden god for his gret Mercye
 "that to theke Contre he wolde don hem Aplye 128
 where that Iosephes and Owre felawes be ;
 Now gracious lord, for thy grete pyte."
 And whiles thus they weren In here prey[er]e
 Into A partye Of the Schipe loked they there, 132
 and Syen Nasciens where that he lay,
 that hadde not waked Of Al that day
 For non noyse that they Alle Made,
 Where-Offen Merveille alle they bade. 136
- Finding Nasciens, and whanne they gonnen hym thus Aspye,
 Abowtes hym faste they Ronne Sekerlye,
 & thus they spoken Amonges hem Echon,
 "whethir schole we Awaken hym Other non." 140
 thanne Answerid Anon somme ageyn,
 "Awake we him now here In Certain."
 Anon On leyde his hond vppon Nasciens his hed,
 they awake him, and there Awook hym In that sted. 144

& Anon whanne he Awaked was,
 he blessid hym Often In that plas,
 And Merveilled Mochel In his thowht
 how that Mayne to hym was browht ;
 For whanne to Slepe he leyde hym þat Nyht,
 with-Innen his Schipe ne was non wyht.

thanne vp Anon he gan hym to dresse,

Amonges hem alle In Sothfastnesse,
 As A Man that was ful sore Afrayed,
 and Of his wittes thanne Alle dismayed,
 and hem grette there Everychon.

thanne After, he Axede Of hem Anon
 ' Whens that they Comen In to that plas,
 For with-Inne schort while non with him Nas.'

Thanne answerid they hym Anon Ageyn,

' that somme Of Ierusalem weren Certeyn,

And somme Of galile & Of Other plase ;

Swich was þ^e Compenye þat there wase ;

and from here londis thus ben they go,

and from here Richesse Clene Also,

be his¹ Comandement that is kyng of kinges—

Wheche is Iesus Crist, lord Ouer al thynges—

For Into A lond that we scholde go

that vs he hath behoten for Evers Mo,

To vs and to Oure Eyres In fere :'

In this Maner tolden they Nasciens there.

And whiles they talkyd of this Matere,

Sire Nasciens thanne beheld Every where,

and Amonges hem alle he sawh a knyht

that to fore tymes he knew ful riht,

as him thowhte be his semblaunce

at that tyme with-Owten varyaunce.

thanne wiste he þat it was Clamarides

that hurt was In bataylle amonges þ^e pres,

and Anon his boote he hadde

thorugh þ^e Crois þat Mordrayns In his scheld ladde,

¹ MS. þe.

and he is much
surprised,

148

152

156

and asks whence
they come ?

160

They say they are
from Jerusalem
and Galilee,

164

and seek a land
promist them by
God.

168

172

Nasciens recog-
nises a knight

176

callid Clamacides,

179

who was cured by
the cross on Mor-
draine's shield,

whiche Cros In his scheld to bataille he bar
whanne with kyng Tholome fawht he thar.

Thanne whanne that this Nasciens knew veraily
that it was Clamacides properly, 184

Non lengere Abyden thanne he ne Myhte,
but hym be his propre Name clepid Anon Ryhte,
and seide "Clamacides, Art thou not he
that Sumtyme heldist lordeschepe Of Me?" 188

and Clamacides
remembers Nas-
ciens as his own
lord,

and whanne Clamacides herde On clepen hym be name,
he Merveilled thanne gretly Of that fame,
and Aspide that it was Sire Nasciens.
thanne Anon cam he to his presens, 192

and wiste wel it was his Owne lord,
an (*sic*) he his knyht be his Owne acord.
thanne to hym he Ran ful faste,
and abowten his Nekke his Armes he Caste, 196

and is much de-
lighted to see him.

They ask each
other how each
came there?

and hym kyste for Ioye and pyte,
Sore wepyng that Alle men myhten it se,
and seide "Sire, what Aventure may this be
that thus In this Contre ben now 3e, 200

And how to me 3e Comen here,
Fayn wolde I weten, & what Manere."
"And Namly 3e, sire Clamacides,
how that 3e Comen in this pres." 204

Clamacides ex-
plains how he
started with
Iosephes from
Sarras,

"Certes, quod Clamacides tho,
Sethen that Iosephes Owre bischope gan forth go
and his fadyr Iosephs with his Compene,
whanne from Sarras they wente sekerle, 208

thanne left y al my worldly Catal
and swed him forth Everydel,
Iosephs (*sic*) and his Compene,
Tyl to the Se we Comen trewlye; 212

and was left
behind with
others, on account
of their sin,

and there Al this Compene left for synne,
Man, Womman, and Child, bothe More & Mynne;
and told hym how þat Iosephes past Ouer the se
Clene be Myracle Certainle; 216

and so leften we there behynde
 Tyl God vppon vs wolde han som Mende.
 and thus, god worschepid mot he be,
 Into this Schipe ben Entred we ; 220
 For the Moste desire we have,
 and we Of god dorsten it Crave,
 to Come to Iosephes Oure bischop dere,
 To his Fadyr, an to oure Compenye In fere." 224
 "telle me thanne, quod Nasciens anon,
 Is 3owre feleschepe wit Iosephes gon?"
 "3e, forsothe, Sire, Sikerly,
 And so ben we Of his Company ; 228
 but for Owre Synnes that we han don,
 In his feleschepe Myhte we not Gon.
 Now have I 3ow told Al In fere
 Of Owre beenge & Of Owre Manere ; 232
 and, good Sire, that 3e wolden vs telle
 how þat 3e sethen of Sarras gonnen Owte dwelle ;
 and how that 3e han fare there 3e han be,
 Now, goode Sire, that 3e welen tellen Me." 236
 And Nasciens to hym gan to Reporte
 In to whiche diuers Contre he gan Resorta,
 and More he wele whanne he hath space,
 3if Ewere to Iosephes to Comen have I grace. 240
 Thanne alle that Ewere weren In the Schipe tho,
 Gret Ioye to Nasciens thanne gonne they do,
 and hym kysten ¹ Al vppon A rewe,
 and Nasciens hem a3en with-In A threwe ; 244
 thus dured that Ioye þat day & that Nyht
 Tyl vppon the Morwe it was day lyht.
 and On þ^e Morwe whanne it was lyht day
 Alle gonnen thei knelen, and forto pray 248
 "that God here Synnes wolde forȝeten Echon,
 and to his Mercye hem take be On & On,
 And bringe hem Into the same place
 there Iosephes is, Lord, thorwgh þ^e grace, 252

and how they
 desird to find
 Iosephes and his
 company.

They ask Nas-
 ciens how he
 came so far from
 home ;
 and Nasciens
 partly tells them,

and says he'll
 finish if ever he
 gets to Iosephes.

They all pray to
 be guided to
 Iosephes,

¹ MS. bysten.

- And Oure Othir Feleschepe Also,
good lord, that we myhte Comen hem to.”
- And thus dwelled hee In this preyere
Tyl pryme Of the day Al In fere. 256
and whanne they hadden thus I-do,
they gonnen hem blessen Everichon tho
with the Signe Of the holy Crois,
they thanked Iesus with mylde voys, 260
and forth they gonnen to loken Anon,
And Aspyden the lond Evene thus son ;
and faste be the water syde
they syen moche peple þere Abyde ; 264
but they Nisten what they were
tyl Somwhat that they Comen Nere.
and whanne they syen the lond verayly,
thanne hadde they bothe Ioye and pley, 268
And Evere thankeden Goddis sonde
that he hem Gyede towardis the londe.
and whanne the schipe to the lond was Comen so Ny
that they Syen here felawes Openly, 272
thanne so gret Ioye was hem Among
that non Erthly man cowde tellen with tong ;
& whanne they that On þ^e water side were,
knewen that here felawes weren there, 276
Ful lowde to hem they gonne to Crye,
and seide “welcometh” Al An hye
Al so lowde as they myhte Crye,
“ Welcometh ” quod Iosephes ful Sekerlye. 280
Thus the Schipe there Cam to londe,
and Every man Owt gan to fonda.
thanne Eche man Oper gan to Embrace,
and for Ioye they kysten In that place, 284
and wepten for Ioye and for pete
As they Alle here frendis ded hadde be.
Anon as that Nasciens Iosephes Say,
Towardis him he took the way, 288

and find them-
selves close to
shore,

and see people
standing on it.

They return
thanks,

and recognise
their fellows,

who make them
very welcome.

And Of hym took knowleching,
 and ful Onestly Made hym gretying.
 thanne Iosephes Made hym ful gret Chere,
 and was Ryht Ioyful that he was there.
 thanne Iosephes Gan hym forto Refreyne
 Of his fare, and Of kyng Mordreyne ;
 For Iosephes forȝat hym non thyng,
 so mochel he hadde hem In Chersyng.

292 Josephes and
 Nasciens greet
 each other,

Thanne tolde hym Nasciens Al In fere
 what Aventure hadde behapped hym there

296
 and Nasciens tells
 Josephes all his
 adventures.

Sethen the tyme ȝe from vs wente,
 what hem hadde happed veramente ;
 and how that god for hem hadde wrowht,
 & how Into diuers places that they weren brouht.
 So al day vppon the brynke Abyden they there,
 bothe Iosephes and Alle þat with hym were,
 and thankede God there Everychon
 That hem theȝyr Sawfly browhte so sone.

300

That day ne Eten they non vyawnde,
 but Resceyyved here Saviour, as I vndirstonde,
 vppon the Table Of seynt Graal,
 Other in oþer wyse Clepid sank Ryal.

304

308 They all receive
 their Saviour,
 on the table of the
 St Graal.

vppon the Morwe Alle Repleynsched they were
 with swich vyaunde as they desired there,
 and the thridde day Ek Also

312

what thing they wolden desiren tho.

thus fowre dayes Abyden they there

vppon the Se side In this Manere.

316

the Fyfthe day they gonnen to remeve,

and walkid Al day tyl that it was Eve ;

& atte laste they Entreden In to A forest,

bothe Olde & ȝong, & lest & Mest :

320

And al day and al Nyht Meteles they were,

whiche gret diseisse dyde hem there.

vppon the Morwe an Aventure befalle ;

the storye wele that I it telle.

324

The fifth day
 after, they get
 into a forest, and
 have no food,

| | | |
|--|--|-----|
| | thus Al that day gonne they go Fastyng with peyne and with wo, tyl it was Abowtes Mydday, | |
| till they see an old woman | An Old Womman there they say that In An Ovene book hire bred, | 328 |
| baking twelve little loaves, | and twelfe loves sche hadde In þat sted ; but In soth they weren but smale Forto Maken there-Offen Ony tala. | 332 |
| which they buy, and begin to quarrel over, | and thus they that forhungred were, thike .xij. loves they Bowhten there ; wherfore Amonges hem they streven faste, and gret Noyse they maden Atte laste, & acorden they myhten not In non weye Of these .xij. loves Certeynlye ; For On hongred they weren Manyon, And but .xij. loves amonges hem Echon, where as weren fyve hundred persones Of Men & wommen Alle þere At Ones ; that so gret stryf amonges hem was, Eche Oper wold han slayn In that plas zif they ne hadde I-stilled be. | 336 |
| till Iosephes is appeald to. | thanne faste to Iosephes gonne they fle, and seiden, " Certein, with-Owten faille, Sire, but zif ȝe potten þerto Consaille, Eche man Oper wil now sle For A lytel bred, sire, sikerle." " Nay, Certes, quod Iosephes tho, For bred is it Not, how so it go ; but it is for here Owne Synne that þ ^e fals Enemy hath tempted hem Inne." thanne seyde Iosephes to his sone Anon ' that to þ ^e people he moste gon, and stillen hem In that they Cowde Oper Myhte ; For A lytel bred they gynnen to fyhte.' | 344 |
| Joseph sends his son to quiet the people. | Thanne Iosephes Cam to hem Anon, and Maden hem to Sytten Everychon ; | 348 |
| | | 352 |
| | | 356 |
| | | 360 |

and so they dyden Al In fere
 vppon that Grownd seten down there.
 and Iosephes took these loves hym selve,
 and hem Brak Anon there Allē twelve,
 And Everich lof he brak On thre,
 And In the holy disch thanne putte it he.

364 Josephes breaks
 the 12 loaves into
 three pieces each,
 and puts them
 into the holy dish,

there god thanne schewede his Miracle Anon
 On þ^e bred þat In the holy vessel was don. 368
 thanne was this bred afor hem leyd
 (as Iosephes hadde Comanded and seid,)
 To-for the fyve hundred persones
 that on tweyne sides seten In tho wones, 372
 halfdendel here, and halfendel there ;
 thus to-for hem was it leid In this Manere.
 and so mochel plente they hadden Of Mete
 that Nowher Ny they myhten it Ete,
 but there hem lefte so gret plente
 that þeroffen they Merveilled ful sekerle ;
 and ȝit there leften, as hem thowhte,
 More thanne þ^e .xij. loves that they bowhte. 380

and the bread
 becomes more
 than enough for
 the 500 people,

while more than
 twelve loaves are
 left.

Swich Miracles god schewede there
 For the Synneres that with Iosephes were,
 whiche that weren In dedly synne ;
 lo, ȝit God Of his goodnesse ne wolde not blynne ! 384
 this Miracle In grete Breteyne was do
 abowtes þ^e Midday with-Owten Mo ;
 whiche day to hem it was ful gret Eae,
 For þ^e peple ful wel it dide thanne plese. 388

And whanne they hadden Eten thus Everichon,
 Iosephes gan hem for to prechen Anon,
 and schewed hem the poyntes Of the gospel,
 and to hem declared it bothe faire and wel ; 392
 And seyden hem that it was for Synne,
 theke Errowr that they weren fallen Inne,
 and Ek thorwgh the develis power,
 be hos Entyseng ȝe trespaced Er. 396

[leaf 59]

Josephes preaches
 to the folk on
 their sins,

and says he is
astonisht at
them.

"Me Merveylleth gretly of 3oure werkyng
whanne Evere more 3e hadden Alle 3oure Askyng,
as wel as 3oure felawes 3owre desire,
and 3it fillen 3e In the develis powere ; 400
and that myhten 3e ful wel now se
whanne Ouer the Se 3e Myhten not gon with me ;
that Causede 3oure felawes Everychon
Ouer the see with Me to gon, 404
b'anchesoun to god of here goode Servyse ;
And as wikkedly diden 3e In 3oure gyse."

He strives to
teach them how
to live, but they
do not improve
much.

Sweche wordis Iosephes to hem seide,
and Often Sithes to fore hem it leide ; 408
and thus he hem tawhte wel forto do
that Aftyr his werkyng they Scholden leve so ;
but 3it hadden they a lettyng
that they ne Cowden don but lital good thing ; 412
For In hem was wounden with Inne,
Fowr venym that Made hem to Synne.

They pass that
night in a wood,

That Nyht Iosephs and his Compene, 416
In A wode they lyen ful Sekerlye ;
And vppon the Morwe, whanne it was day,
To that holy vessel token they here way
there as was the Seynt Graal,
Owther Oþer wise it Clepid the sank Ryal. 420
And there Maden they Orysowns
with goode herte and high devociouns ;
and whanne that thus they hadden I-do,
Thanne here weye Chosen they tho ; 424
and thus they wenten al that tyme
tyl that it was the Owr Of pryme.

and arrive at a
castle

thanne behelden they Anon there fast bye,
and A Castel aspiden they ful hastelye 428
That to the Sarazines belonged there,
as aftirward they dyden Enqwere ;

called Galafort,
with a quaint
cross on the door,

whiche Castel was Cleped Galafort,
and A qweynte Cros hadden vppon the port, 432

where-Offen they *Merveyllede* Everichon
Swich A Cros there-Onne was don.

whereat they are
astonisht,

For they supposede In Alle that lond
Non swiche Signe have ben, I vndirstond ; 436

For but paynemys they wenden it hadde be.
Thanne seyde Iosephes ful Sekerle
" Into this Castel Entren We here ;
For here is a signe Of goddis powere." 440

Thanne thus forth gonne they to gon
Alle Barefoted there Everichon.
and whanne they Nerre hadden Entred the weye,
the Castel fair semede to here Eye ; 444

and bothe it was strong and fair to Syht,
and therto A place Of ful strong Myht.
but ȝit On Neuer nethir syde
Nethir Man ne womman ne syen that tyde. 448

but they go in, and
find nobody there,

Wherefore they *Merveillede* wondirly sore
that non peple ne syen they thore ;
thanne seiden they In here Manere
'that for hem God hadde Ordeyned ȝat Castel there.' 452
thanne Entrede they Into that Castel Anon,
but Man ne womman Syen they Non.

and whanne Into the Myddis they weren gon,
they stoden stille and herkened Anon, 456

and hem thowghte as to here heryng
that they herden A gret Noyse Of spekyng ;
Of mochel peple, Where so they were,
Gret Noyse hem thoughte they herden there. 460

only hear a noise
of many people.

Thanne forthere gonne they to gon ;
Into a fairre halle Entrede they Anon,
where that they fownden Everydel
Alle the meyne of that Castel, 464

They find the
people of the
castle,
and wise clerks,

and Alle the wise Clerkis Of that Contre,
that best Sarrazines lawe Cowden hee ;
And the dwk of ȝat plase was there present
at that grete Semble verament ; 468

and the Duke
Gaanort,

- the whiche semble Ordeyned he
 Alle Azens Celidoyne ful Sikerle ;
 which dwk was bothe Riche & fort,
 his Name was Clepid Gaanort. 472
- who has promist
 to become a
 Christian, if Celidoyne can prove
 the Christian law
 is better than the
 Sarraizin. Thus he to Celidoyne he hadde behyht :
 " 3if that he Cowde, Owther preuen Myht,
 that Cristen lawe paste the Sarrazyn,
 thanne wil I pleynly beleven In thyn, 476
 and anon I-Cristened wil I be,
 Celidoyne, for love Of the."
- this Cawsede Celidoyne to ben þere Redy
 Azens tho Sarrazynes ful apertly. 480
 3it Celidoyne In that place
 to hem so spak thorwh goddis grace,
 that they wisten neuere what to Answer,
 Swiche qwestions he put hem there. 484
- Celidoyne so
 puzzles the Sarra-
 zin clerks,
 that they ask for
 another day, and Celidoyne held hem so hote thanne
 that they ne wiste what to sein, non Manne.
 Thanne anon be the lordis preyere
 tyl On þ^e Morwe Celidoyne 3af hem day there ; 488
 and 3if that Celidoyne Cowde not thanne preue,
 he scholde ben distroyed long Er Eve,
 and 3if the Sarrazines benethe werex Ido,
 they scholde ben Confownded for Ewere Mo. 492
- and in departing, Thanne thus departed they Everichon,
 and Eche man to his Ostel hom gan he gon.
 thanne Abowtes hem loked They faste
 On Iosephes and his Compenie In haste ; 496
 & how bare foted they wente,
 and how Evel vested þere presente ;
 wherfore they Merveilleden Everichon
 that swich peple Amonges hem gan to gon. 500
- Nasciens rejoices
 much at seeing
 Celidoyne again. Whanne Nasciens beheld Celidoyne tho,
 that with the dewk gan forth to go,
 thanne gret Ioye he hadde In herte,
 and Anon to his sone he sterte, 504

and took him In his Armës two,
 and Often tymes he kyste him tho,
 and wepte for Ioye and for pyte
 Whanne that his sone there say he. 508

And whanne that the Remnaunt syen this,
 Eche Aftyr Othir Celydoyne gan to kys.

Thanne that beheld this Dewk Gaanort
 that they to Celidoyne thus gonnen Resort, 512
 where-Offen he Merveyllede wondir sore
 what Maner Of peple that they wore.
 and whanne they hadden So Ido,
 Anon the Dewk Clepid Celidoyne tho, 516
 And Axed hym what the Companye were
 That¹ so gret Joye he Made to there.

Duke Gaanort
 asks who the new-
 comers are ?

Thanne to that Dewk Answeryd Celidoyne,
 "Sire, this is my Fadyr Certeyne ;" 520

[¹ Fr. a qui]
 Celidoyne says
 they are his
 father,

and schewed hym to Nasciens pere Anon ryht ;
 "and, sire, this is the pastour Of god Almyht,
 and Eke the vpholdere Of holichirche,
 that Many goode wirkes doth wirche, 524
 and Alle the tothere, holy peple ben,
 the wheche gon barfot, as 3e mowun sen.

and pastore of
 God's church,

3it neuertheles, Sire, I telle it the,
 Riche peple they weren In here Contre, 528
 And Al that han forsaken Only

For the love Of god Almyhty,
 that as porely clothed In this world went he
 as don this peple that 3e now here se. 532

who have given
 up their riches to
 serve God,

Now wot I wel with-Owten Dowte
 That 3oure Clergye, alle the Rowte,
 Ful Clene Schal Confownded ben
 Toform 3ow, Sire, As 3e scholen sen ; 536

and now the
 Sarrasin wise
 men will certainly
 be confounded.

For to-form this high persone here
 they scholen not doren lyen In non Manere."

"Celidoyne, quod this dewk tho,
 Sethen thou hen² knowest so, 540

[² for 'hem',
 Fr. les]

Gaanort has
Joseph and his
people well
entertained,

lede hem vp Into my paleys Anon ;
and that good Chere my meyne hem don,
and that they ben Esed with the beste,
and that Richely they ben browht to Reste ; 544

and to Morwe Atte pryme Of day
With the to the halle they Comen here way.
and Of On thing thou me Entende ;
but ȝif þe maister of ȝoure lawe Can him defende, 548

Swich Iewyse On hym Schal I do
that it schal be spoken Of for Evere Mo."
thanne Comaunded his seriawntes anon
the Cristene men to herberwen Echon ; 552

and so they weren Alle ful Richely,
And therto Ifed with alle delicasy.

for Celidoynes
sake,

And thus Resceyved alle they were
For the love Of Celidoyne there, 556
and hadde Alle thing that they wolden have,
Owther what here hertes Cowde Crave.

that Nyht Celidoyne be his fadir lay,
and thus to Celidoyne gan he say ; 560

Nasciens asks his
son how he came
there ;

he Axede him In what Manere
that Into that Contre Cam he there ;

and Celidoyne
says the vessel
brought him

and he him tolde ful Sekerly
that his vessel him thedir browhte trewly. 564

thanne quod Nasciens Aȝen tho
"how longe is that now Ago ?"

more than four
months ago, and
he has livd with
a hermit ever
since.

thanne seide Celidoyne to his fadir Ageyn,
"Fowre Monthis & More, Sire, In Certain." 568

"And where han ȝe dwellid sethen Algate ?"

"Sire, In a forest with An Ermit boȝe Erly & late,
whiche is a man Of ful holy lyf ;
there he me kepte with-Owten Stryf, 572

and gladlich wolde heren Every day
Of the Cristene lawe what I wold say,
In dispiseng of sarrazines lawe,
whiche thing to hym was ful fawe." 576

and thus Al Nyht spoken they in fere
Of Manye Aventures to-gederis there.

Now of this Mater leveth this storge,
And to Dewk Gaanort let vs now hye.

580

The story goes to
Duke Gaanort.

CHAPTER XLIII.

OF DUKE GAANORT'S VISIONS AND THEIR INTERPRETATION.¹

Duke Gaanort has a vision (p. 134), which the Saracen clerks cannot interpret, so the Christians are sent for (p. 135), and Josephes tells his own company and the Duke, that the clear water of the latter's vision typified baptism, whence all his company issued pure; and that the mist that blackend them typified their sin, and the black valley into which it went typified hell (p. 136). Gaanort is satisfied, and calls on the Saracens to dispute about the Virgin Mary (p. 137). Their greatest doctor, Lucans, says, that no child can have been born without its mother knowing a man (p. 138); on which Josephes prays to the Virgin that Lucans may never speak more; and instantly he tears his tongue with fiery hands, pulls it out of his head, and falls down dead (p. 138). Gaanort asks Josephes to satisfy him as to the Virgin's virginity before and after Christ's birth (p. 139). Josephes tells him how, when he (Gaanort) was five years old, in Galilee he saw a type of it; for out of a fleur-de-lys he saw a rose-tree, with many poor roses, but one most glorious bud (p. 140-1); and out of that, closed as it was, one day came a man, who fought a serpent and slew it (p. 142), and pickt up the fallen roses (p. 142). And then the smell of the rose cured him (Gaanort) of a bad wound (p. 143); and, on his trying to unclothe the rose, a man from heaven told him he should never know the meaning of what he had seen, because he was not of the right faith (p. 143). Gaanort worships Josephes, acknowledges that all he has said is true, and asks him to explain its meaning (p. 143-4). Josephes says, that the fleur-de-lys typified Eve (p. 144); the rose-tree the World (p. 145); the fallen roses, prophets in hell whom Christ rescued (p. 145); the precious bud the Virgin Mary (p. 146); the man who

¹ MS. Add. 10292, heads this chapter, "Ensi que iosephes le vesque despute a le clergie le duc Ganor qui paijens estoit;" and begins it thus: "Quant li dus ganors se fu la nuit colcies en sen lit, si commencha a penser mult durement des meruelles qu'il auoit oies de celydoine."

came from her like a sunbeam through glass, Christ (p. 146), who, as 'a dedly man,' was tempted, died on the Cross, and rose again, and brought his friends from hell (p. 146-7). And the Virgin was Virgin ever, and you have never worshiped her, Duke Gaanort (p. 147).

| | | |
|--|---|----|
| | Now tellith this storie furthermore | |
| Duke Gaanort lies thinking about Celidoynes's works, | how dewk Gaanort to his bed went thore, and Merveillede Gretly In his thowght Of the wowndres that Celidoyne wrowht, | 4 |
| and has a vision of a great clear water, | the wheche was Evere day be day : thus thouhte þ ^e dewk as he lay ; that so atte laste he fyl In slepynge, and þer-Inne he fyl In a gret dremenge. | 8 |
| | hym thowhte that a Cler water say he, On þ ^e fareste that myhte be, whiche, gret wil he hadde to be-holde, and þere-Onne loked manyfolde. | 12 |
| and a crowd of people all in white. | he say where that a peple gan gon,— Alle white weren they Everichon,— and forth alle gonnen they pase ; but he wist neuere Into what plase. | 16 |
| A foul mist drops on some of them, and they are all solid, and | thanne aftir ȝit there say he More : vpon Somme that weren thore, decended Adown a foul gret Mist, that Alle blak becomen they, wel he wyst, and I-fylthed there Everichon, al so manye as there gonze gon : and the tothere chonged neuere here Colour For non maner thing Of that stour. | 20 |
| | and thanne beheld he atte laste | 24 |
| pass to a black valley, | how the fylthed In to A blak valey paste, where they were taken Everichon ; and þere Abyden, whethir they wolde oper non, | 28 |
| while the others remain clean, and go on. | And þ ^e tothere Ouere the water they wente bothe fair an Clene, with good Entente. | |
| | Al this say the dewk In his Slepyng, where-Offen he Merveillede In his wakyng, | 32 |

that Of al that Niht he myhte Slepen no more,
but lay stille, and On this Mater thowhte sore
that he Sawgh In Aviciown

¹to him was schewed be Relevaciown.

36 [1 rel. 'that',
understood]

vppon the Morwen, whanne it was day,
vp he Ros, and forth wente his way,
and Comanded there Ryht Anon
that alle the Maistres to-Forn hym scholde gon.
and whanne they weren Comen alle In fere,
Anon his Aviciown he told hem there,
and there-Offen wolde knowe þ^e signefiaunce,
what it betokened with-Owten variaunce.
and they Answerid him Ageyn
that they Cowden not tellen In Certain ;
but of the Cristene Asken Scholen 3e,
gif they Owht Connen it tellen sekerle.

The duke calls for
his wise men,

40

and asks the
meaning of his
vision,

44

but they can't
tell it.

48

He sends for the
Christians,

thus sone the Cristene weren Aftyr sent
to-forn the dewk to Comen present,
and so forth they Comen with good wille,
the dewkis Comandement to fulfille,
and Comen forth In Symple Aray
toform the peple that hem say,
and seten down vppon the grownde
atte the dewkes Fet that stownde.
thus sone the dewk told hem his dremeng,
where-Offen he preyde hem of alle Oper thing
there-Offen to knowen the verite,
what Signefiaunce it Myhte be.

52

56

and tells his
dream to them.

60

Josephes says he
can explain it.

Thanne dressed hym Josephes vp Anon,
and spak that they herden Everichon.

64

"Gaanort, dewk, I schal the Schewe
the Signefiacious vppon A rewe."

"And I schal it Abyde, quod the dewk thanne,
and so schal here now Every Manne ;
For I desire ful gretly here
the sothe ²so knowen al In fere."

68 [2 to]

The meaning is
partly to punish
his companions.

Thanne torned hym Iosephs riht Anon

Toward his Compemye Everychon,

and seide to hem with-Owten lettynge,

"This Owhte for 3ow to ben Chastysinge;

72

[leaf 60]

And this belongeth to 3ow properly.

And wele 3e sen, I schal tellen 3ow why,

The flood means
the baptism,

how the flood that this dewk Say

In his slepyng As he lay,

76

which you have
all receivd,

Signefieth fulliche the Cristendom

that 3e han taken Alle and Som,

wherethorwgh I-Clensed that 3e be

From Alle Synnes and vylone.

80

For Al so sone as 3e Cristened were,

Alle 3oure Olde Synnes forsoken 3e there :

and the foul mist
means the deadly
sin,

and also I-puryfied weren 3e Clene

Of 3owre Synnes Alle be-dene.

84

But sethen that we Owt of oure Contre gonne gon,

Into this Contre to Comen Everychon

that Oure lord hath behoten vs here,

To vs and to alle Oure lygne In fere ;

88

into which some
of you have fallen.

but that On somme Of Owre partye

the dirknesse is fallen sekerlye,

wherethorwh 3e be comen bothe fowl & blak,

and the fals Enemy of whom I to-fore spak

92

3ow hath browht Into dedly Synne,

the wheche that 3e be Ronnen Inne.

and the Synne whiche 3at 3e han do,

It is Riht fowl with-Owten Mo ;

96

and that was Sene attē See

whanne that 3e myhten not passen with Me,

wherfore that drede Owhte 3e to have,

3if that 3oure sowles scholen ben save.

100

The dark valley
signifies hell,

"This dirke valey, and this depe,

that this dewk say In his slepe,

sygnefieth with-Owten Ony more liknesse

the valey Of helle, where as is distresse ;

104

whennes that neuere man schal pase,
and he be Entred, for þere is non grase.

out of which no
man escapes,

In wheche valey somme leften there,
And somme forth pasten In fair Manere,
whiche that weren good men and trewe,
lyhtly they pasten vppon a Rewe."

108 and those who
went on were
good men who
were saved.

And whanne thus he hadde Ido,
thanne dewk Gaanort Axede he tho
how him thowhte be his Expowneng,
3if that it liked hym Ony thyng.

112

"Certes, quod the dewk thanne,
I holde 3oure wordis as A trewe Manne ;
And that 3e han Seyd, it plesith Me,
how that Ewere there-Offen it be.

116

For it doth ne more good trewely
thanne Ony thing that I haue herd Certainly."

120 The duke
approves of
Joseph's inter-
pretation of his
dream,

Thanne spak the dewk to þ^e Maistres Anon
Of the Sarazines lawe Everychon ;

And Seide, "lordynges, 3e mosten here speke,
And vppon Celidoyne to ben Awreke

124

and then bids the
Sarrasins dispute
with Celidoyne,

Of thike that þ^e Cristene don Calle

Marye, the virgine Modir of Alle-

Myhty God In Maieste,

about the Virgin
Mary.

how swich A lord Iborn Myht be,

128

Mayden after, as sche was to fore,

Ere that hire child was Conceyved & bore.

Now wolde I sen to-forn me here

how 3e konne beren 3ow In this Matere ;

132

And the Cristene Confownded to be,

whiche that ful wel scholde plesen me."

Whanne that thus he hadde Iseid,
thanne stirte vp A mayster In a breyd,—

136

the grettest Maister Of alle the lond

Of Phelosophie, as I vndirstond ;—

and thus this Maister him vpe gan dresse

Towardis Iosephes, and gan to reherse.

140

Their wisest man,
Lucan, begins.

thanne Iosephes to him seide there,
 Iosephes telle him to be careful, "Be War, Lucans, what thou seyst here,"
 (For Lucans was the phelosophres Name,
 Of Sarrazynes lawe A man of fame), 144
 for if he slanders the mother of heaven's king, "loke thou make here non lesyng
 On Marye, þ^e Modir Of hevene kyng.
 and 3if thou do now, In Certeyne
 he will repent it. thou schalt Repenten In Every veyne 148
 Er that thou part hens trewelye,
 Amonges here Alle this Compenye."
 Lucan denies her virginity. "I ne schal no thing Seyn, quod this lwcan,
 but As Openly it is knowen to Every man ; 152
 For I telle the, Iosephes, ful Certeynly,
 was neuere Child In wommannes body
 with-Owten Mannes knowlechinge,
 and gret payne In the Berynge." 156
 Iosephes appeals to the Virgin, "In the Name Of God, quod Iosephes tho,
 Now hast thou Mad A leseng Oper two.
 Now, that gloreous Mayde, specyaly I pray,
 Azens whom thou hast witnessed this day,— 160
 as she is a pure maiden, as verrayly as sche Maiden Is
 To-forn and aftyr, with-Owten Mys,
 And for Child beryng neuere defowlid was,
 but Evere Clene virgine be Goddis gras,— 164
 So as verrayly as sche clene virgine Is,
 to prevent Lucan ever speaking amiss again ; thou have non more power to speken Amys
 Azens hire In non Manere degre,
 and that þou hast seid, it sone mot be." 168
 Anon as Iosephes this word hadde spoke,
 this lucans Gan Roren In his throte,
 and made therto þ^e fowlest Cryeng,
 as thowh it hadde ben a develes belewyng ; 172
 and Lucan pulls out his own tongue, and drowh Owt his tonge with hondis
 that brende, him thowhte, as feres brondes,
 and pulde it Owt Of his hed,
 and falls dead. and Sethen fyl down there stark ded, 176

so that neuere Man Mihte Of him stere
hond, leg, ne foot, In non Manere.

Whanne this dewk beheld this tho,
he ne wyste what to don for wo,
and myhte not Abyden his Orible Cry,
but Owt Of his paleys hadde hym trewely.
thanne to Iosephes spak he Anon,
"Maister, Aftir the now will I don,

180

The duke sends
away the body,
and says to
Iosephes,

184

For I ne wot what I May say
Of My Selven this Ilke day ;
but ȝif thou me wilt tellen here
Of hire virginite In Alle Manere,
how that Clene virgine ȝe myhte be,
To-forn and Aftyr, In Alle degre—
and ȝif this þou Conne seyn *with-Owten* faille,
I wele Clene werken Aftyr thin Cownsaile."
"Now, Certes, Sire, quod Iosephes tho,
this schal I the tellen Er that I go.

188

'If thou canst
prove to me her
virginity,

192

I will follow thy
counsel.'

"whanne thou were A child here be-forn,
Thanne was I neyther begeten ne born,
Ne Sethen Aftyr that ful longe
that thou wondris Sye ful stronge,
whiche that Neuere thou dist discure
To non Creature, I the ensure ;
For the grettest drede haddist þou tho
that Sethen thou haddest, oþer to or fro ;
and ȝit it Is In thin Remembraunce
Of that Merveil and Of that Chaunce."

196

Iosephes under-
takes it,
and begins to
remind him of
what happend
before he
(Iosephes) was
born.

200

204

Aftyr this word Anon thanne
the Dewk gan lawhen On Every Manne.
thanne Iosephes Axede hym there
"Why lawhe ȝe, Sire, In swich Manere ?"
"I lawhe, quod this dewk, Certeinly,
For þat ȝe maken fables so Openly,
and seyn that I Abasched was,
which I nas neuere In non plas.

208

The duke laughs
at his inventing
so boldly.

212

- but, Iosephes, 3e maken a fable here,
 'How can you know what
 past before
 your birth?' that 3e sein thyke tyme born 3e nere ;
 a-forn 3oure birthe to knowen Certainle,
 this wolde I weten how this myhte be." 216
- "Now, Certain, Sire, quod Joseps tho,
 Alle this thing May wel be do ;
 For he that Of Alle poyntes hath knowenge,
 To me hath discouered this ylke thinge ; 220
- 'He who knows
 all, shoud it to
 me, and but Of Alle thinges he were wis,
 Elles Of konnenge hadde he not þ^e pris ;
 but Alle Maner thinges knoweth he,
 and I can tell it
 thee,
 though thou never
 toldest it to any-
 one, that this hath discoveryd to Me. 224
- and 3it tolded (*sic*) thow it Neuere to non Man,
 and 3it to the tellen I it kan,
 In Every poynt Ryht As it was,
 Openly, Sire, now here In this plas. 228
- "Ferst, Sire kyng, I schal tellen it the
 That thou were boren In Galele,
 And A pore herdeman thy fadir was ;
 And there keptest thou bestes In that plas. 232
- Anon as thou were foure 3eres Old,
 Forto kepen the bestes he made þ^e bold,
 So that it happed ones In the Monthe Of May,
 as thou keptest thy bestes vppon A day 236
- In A feld that was Clepyd Tarsis,—
 and vppon a tewesday it was I-wis—
 that vndir A Roser thou wentest there
 To schonen the hete In alle Manere. 240
- And whanne there-vndir I-set thou were,
 A fair flowr-delys Sye thow there,
 Ful hy and ful fayr Abowtes the ;
 For swich Anothir dist thou neuere se. 244
- And whanne thou haddest beholden it longe,
 from that there Cam A Roser ful stronge,—
 thus thowhte the there In this Syht,—
 As on tre Owt Of Anothir scholde Alyht. 248
- Thou wast born
 in Galilee,
 and thy father
 was a poor
 herdman ;
- and as thou
 watchedst thy
 beasts under a
 rose-tree in field
 Tarsis,
- thou sawest a
 fleur-de-lys,
- and out of it grew
 a rose-tree,

This Roser hadde Mani Roses vppon,
 but of Bewte was there Neuere On ;
 and faste thou gonne to beholde
 why so fowle they weren in Every folde. 252
 thanne Semed the that Owt of the delys,
 A rose Owt sprang Of Riht gret pris,
 that Alle the tothere Roses Over spredde,
 and down to the Erthe there hem ledde, 256
 and fillen Alle down pore and Anoyows,
 thus thowhte þ^e, vndir that Rose so gloryows. and one glorious one,
 " And whanne Alle they weren fallen Adown,
 That non lefte there Abydyng In-virown, 260
 thanne Sye thou On that isswed Owt there,
 the fairest Rose that Evere Sye thou Ere,
 And Most Merveillous there to Syht,
 the wheche Rose þere Abod .ix. dayes Owtriht, . 264 which grew bigger and fairer every day ;
 and Everich day it Grew ful Sore,
 bothe Fairere and grettere, More & More :
 That so gret Merveille Of non flowr
 haddest thou Neuere to-form that Owr, 268
 For Swich A Rose sie thow neuere Er
 In non Contre nether Ny ne Fer.
 And Every day thider gonne thou gon
 that Rose to beholden Anon, 272 and every day thou didst go to see it,
 That nethir beste ne non Othir thing
 To that faire Rose scholde don hyndreng :
 this wost thou wel, Sire, now, Everydel
 that I the telle, thou knowest ful wel. 276
 and Evere As Clos that Rose it was
 As Any botown In ony plas ;
 And here-Offen Abasched wondirly thou were
 That it Nevere Opened I non Manera. 280
 so that it behapped vppon A day
 As thow thon there vndir that Roser lay,
 Of A wilde swyn thow were wondid sore
 thoruh thin hype, that thou were ny lore ; 284 and one day thou wast hurt by a wild boar, under the rose-tree,

and so syk thou were, swich was thy gras,
 that Remeven thou ne Mihtest Owt of þat plas.
 And whanne it was Abowtes Midday,
 that Rose beheldest þou as thou þere lay, 288
 and thou sye that Moche Reddere it was,
 be an hundred fold than Ony In that plas,
 and Grette and largere it was also
 thanne An hundred of þ^e toþere, as þ^e thouhte tho. 292
 and thus as thou haddest here-Of Merveyllyng,
 thou beheldest Owt Of that Rose Goyng
 A Certain thing, what so It was ;
 but thou Nistest nowht be non Cas. 296
 but I telle the nowe in Alle degre,
 the forme Of A man it hadde sekerle ;
 And ȝit the Rose Openede neuere the More,
 but al Clos and Ioynt Evere was it thore, 300
 bothe to-forn and Aftir Also :
 this knowest thou wel that it dide do.
 and whanne the fegure þat there-Owt gan gon,
 A whyle vppon the Erthe went Alon, 304
 thus sone Cam forth a ful gret serpent
 that him¹ wolde han devoured verament.
 Neuertheless ȝit to-gederis they fowhte
 so þat þ^e serpent was slayn and brouht to nowhte ; 308
 and thanne Anon to þ^e flowres he Ran
 that weren so fowle & fallen than ;
 hem he took vpe thanne Everychon,
 and with hym bar þereforth Anon. 312
 And whanne Alle this haddist þou seyn,
 vppon thyn wounde haddest þou non Mende Certeyn,
 but vpe thou Ryse, and bethowhtest the
 Whethir it were soth Oþer vanite. 316
 thanne gonne thou forth forto gon
 to beholde that faire Rose Anon,
 For to sen what were þere with-Inne,

¹ MS. *hit*.

- and Er woldest thou for Nothing blyne. 320
 So wentest thou forth to that Roser,
 and Anon therto thou kneledist ther,
 and kystest that Rose ful Swetely ;
 thanne thus sone Al hol were thou sekerly, 324
 And Of thy wownde feltest þou non deseise,
 so Mochel that Roser gan the plese,
 an fulfild þou were Of so gret swetnesse,
 So that neuere Erthly man More ne lasse 328
 hadde neuere, the thowhte, so gret plante
 Of Swich swetnesse In non degre.
 thanne In thin hond took thou this Rose,
 and be thy power woldest it vnclose ; 332
 but Anon to-forn the decended there
 A man as though it were In flawmes Of fere ;
 And sodeynly to-forn the, As thou thowht,
 this Man from hevene to the was browht, 336
 and to the Seyde there ful Openly,
 that the signefiaunce there-Of trewly
 Ne scholdest thou not knowen be non chawnce,
 For thou were not Of his Creaunce ; 340
 And so Of this word Abascht sore þou were
 that In to this day þou nost what to don for fere.
 "Now have I the told Every word,
 as I trowe thou wilt to Me Acord, 344
 what thou didest at the Age Of fyve 3er
 In that Contre whiles thou were ther."
 And whanne the dewk these wordes gan here,
 how Iosephes hadde seyd In swich Manere, 348
 Anon Of his place be gan down to gon
 Amonges his Meyne þere Everichon,
 And knelid Adown vppon his kne,
 and seide, "goddis Mynestre, worsched þou be. 352
 Now knowe I wel, that Every word
 It is ful trewe þat thou hast me told ;
 Now wot I wel that thou Art he,

and thy wound
was heald by
kissing that rose.

Then a man
came from
heaven,
and said

thou shouldst not
know the meaning
of all this,
for thou wast not
of his faith.

Duke Gaanoert
comes down

[leaf 61]

and worships
Josephes, and
says his account
of the adventure
is all true,

the wisest man Of this world ful sekerle. 356
 and prays him to Now, for thike lord that thou levest vppon,
 explain it to him. So telle me þ^e signefiaunce Of Everichon :
 For Certes Of Alle worldly thing
 So mochel to knowen have I desireng ; 360
 therfore, sire, now preye I the,
 So tellen me þeroffen the verite."

Josephes warns him he will repent it, if he does not respect what he is going to hear. " Dewk Gaanort, quod Iosephes¹ tho,
 I schal the telle Er that I go ; 364
 but be war Of that I schal tellen the ;
 but thow it worschepe In Alle degre,
 wete thou Riht wel with-Owten More
 that þou the schalt Repenten ful sore, 368
 Sorrere thanne Evere didest þou Of Ony thing ;
 but thou now worschepe here myn seyeng.

" Herkene now, and I schal the Say
 the signefiawnce, this Ilke day, 372
 bothe Of the flowr delys and the Roser :
 Of Al these thinges I schal tellen the her.

The fleur-de-lys represented Eve, " The delys that to-foren the Roser thou sye,
 It signefyeth Eve, oure form Modir, sekerlye, 376
 that Of Al this world was the begynneng,
 and Of Oure lyne the ferste forth bryngeng ;
 and thoruh the synne that there don was
 In Paradys, that delitable plas, 380
 wherby Alle Synne and wrechednesse
 vs and Ek Owre hath browht In distresse.

who brought sin into the world ; thanne Cam there A dew from hevene Adown
 and watered that Roser Al In-virown ; 384
 For there as the delis, be Inobedience
 Fyl In Synne, and dide gret Offence ;—

the roses are the prophete who were before Christ ; be the Roses vndirstonde schalt þou here
 the holy prophetes that to-fore Crist were, 388
 that Comen Alle Of Oure ferste Rote,
 whiche was Eve, as I the behote,

¹ MS. Josep.

that Into helle they wenten Echon
After here dethes, ful gret won. 392

For they weren fowle & vnclene,
and for synne thider wente, wel myhtest þou wene.

& be the Roser, vndirstonden schalt thou
the world Only, as I telle the now ; 396

the rose-tree is
the world,

to wheche Roser men gon ful faste
the flowres to pullen In gret hast.
So fareth this world with-Owten More
to hem that to hit Enclyne so sore : 400

the world to hem it is so delytable,
they connen not it leuen with-Owten Fable ;

which causes
many to fall into
sin ;

þerfore to helle they fallen Adown,
alle swich peple In-virown 404

that hem delyten In wor[l]dly thinges here,
and havenely thinges leuen In Alle Manere,
and forsaken havenlych heritage,
& to worldly thinges hem take, boþe lord and page. 408

wel Mown they for folis Itold be,
and vnwitty & Madde, ful sekerle,

that levethe to taken A precious ston,
and Amongis the swyn to putten it Anon : 412

for More they loven wrechednesse
Thanne havenely thing, Oþer Ony goodnesse.

and love evil
better than
goodness.

“ Be the Roses that fillen adown,
thou schalt vndirstonden Al & Som,— 416

tho that fillen down Of that Rosere,
that So feble and Anentisched were :—

The fallen roses
were the good
men,

For prophetes and good Men thou it take,
That mochel good diden for goddis sake, 420

that, thorough synne of Oure ferst modir here,
To helle they wenten alle In fere

who were hent to
hell for Eve's sin,

after here deth and departysown,
and stille Abyden there In that presown 424

Tyl that the flowr Of Alle floures

Gan Owt to springe for Owre socours ;

| | | |
|---|---|-----|
| all the time of St Mary, | the wheche is Oure lady seint Marye, that is virgyne and Maiden ful trewelye, | 428 |
| the best of women, signified by the great rose, | and Of Alle wommen hath moste Bownte. where-thorwh, sire, As I telle it the, that God In þat virgine dide Alyhte as sonne that schineth thorwgh glas so bryht ; | 432 |
| and she remained ever a virgin, as the rose was ever clos'd. | and hire virginite neuere put Away, and so Owte he wente, the sothe to say. And Evere is this hire virgynyte As Clos as þ ^e Rose In Eche degre, | 436 |
| | that so As sotely Owt he wente as þat be Entred by his Owne Entente ; so at the byrthe as clene virgine sche was as At hire Conceyveng, thorwh goddis gras ; | 440 |
| | and thus Evere aftyr and to-fore, Clene virgine for Evere Abod sche thore, lyk As the Rose that thou there sye, Evere Clos On the Roser with thin Eye. | 444 |
| He, who was born of her, | “ Whanne Into this Erthe that he was bore— as thou sye owt of þat Rose Isswen thore— thanne dwelled he here, kyng Of kynges, and In xxxij wynter dide Many thinges ; | 448 |
| lived 33 years as a mortal man, | and so longe abod he here In povert and In gret Misere, so that the Enemy supposede wel A dedly Man he hadde ben Everidel ; | 452 |
| | and thryes he gan hym forto Asaye be diuers weyes In On daye ; but Evere he fond hym so hard & Clene that he ne wyste what he dyde mene. | 456 |
| died on the cross, | thanne whanne he say he Cowde not spede, Thanne On the Crois Crist Suffred dede ; there wende he hym forto han Gete, but his pray there dide he forlete : | 460 |
| rose again, | For In as Moche as God he was, he Ros Aȝen thorwgh his Owne Gras, | |

and wente to that fowle presown,
 and deliuered his frendis Everichon.
 This was he that thou Sye verraylye
 Owt of the Rose Isswen to-fore thyn Eye;
 and fawht with that fowle Serpent,
 wiche was þ^e fals Enemy verament,
 and ladde his frendes to hevene blisse.
 Lo, the Signefiaciown of þat Rose it isse.

464 and deliuerd his
 friends from hell.

“Oper ellis vnderstonde thou Myht here,
 that god, þ^e serpent Ouercam In þis Manere
 be his deth vppon the Croys ful ryht,
 thus Ouercam he the devel Owtryht.
 For be that deth he hym Ouercam,
 and purchaced lif to Every Cristen Man.

468

The serpent signi-
 fies either death,
 or the devil
 (the French gives
 the two ideas),
 both which were
 overcome by the
 death of Christ.

“And thus, In this Maner degre,
 bor was Iesus Of Mare,
 that Evere is, & was, a blessed virgine;
 And Al Ioint & Clos In Al manere tyme
 As was the Rose, I telle it the,
 but Alle Oper Opened ben Sekerle;
 and Of this thing Mihtest þou ben Sure,
 That Evere was sche virgine good & pure.

476

This was the
 manner of the
 birth of Iesus,
 and the virginity
 of Mary,

480

“This is the virgine, and thou wylt Wete,
 That thou worschepedest Neuere 3yte.

484

whom thou hast
 never worshipt,

and wilt þou wyte why worschepen hire þou ne May?

For thou ne Art not ful waschen In Fay,
 In the Swete flood, Owther In the wawe
 that baptesme Is Clepid be the newe lawe.
 Now haue I the told, dewk Gaanore,
 Of that thou Axedest me to fore;
 what I haue the seid now, telle þou Me,
 how thou likest therby In Alle degre.”

488

because thou art
 not yet baptized.

492

CHAPTER XLIV.

OF THE CONVERSION OF DUKE GAANORT AND HIS PEOPLE.

All Gaanort's men declare that they believe the Virgin kept her Virginity before and after Christ's birth, and therefore they will be christend (p. 149). Gaanort too desires baptism (p. 150), and Josephes baptizes a thousand of the men (p. 150). Gaanort then orders the unbelievers out of the place; and they go on board a ship (p. 151), which soon turns "up so down," and drowns them all (p. 151); and next morning all the bodies are found under the Castle walls (p. 152). Josephes orders them to be buried, and a Tower raised over them, to be called "The Tower of Marvels" (p. 154), whence in Arthur's time knights shall issue to joust with all comers (p. 154). So the tower is built, and lasts till Lancelot breaks it in pieces, "as of Arthur's hows the storye, It doth declaren more openly" (p. 155). Gaanort also erects a Church in his Palace, in honour of Mary (p. 155); and Joseph's wife is delivered of her son Galaaa, called *Galaas the Fbrt*, because he was born in the Castle (p. 155). The people round send and tell the King of Northumberland of Gaanort's Conversion (p. 156), and the King, by the advice of his Barons, orders the Duke to come to him (p. 157); but Josephes tells him to repudiate the King's seignory, and say he is under Christ's only (p. 157). This Gaanort does (p. 158), and the King of Northumberland at once summons his men to the fair city of Soose (p. 159), 5,000 strong, and thence marches "to Humber Water" and besieges Gaanort (p. 159). The Duke is afraid, but comforted that the Christians have "stuffed" the Castle well, and that it is strong (p. 160). Nasciens advises a sortie on the King's army while it is encamping (p. 161). This is made, and is very successful, 200 and more being killed (p. 162); however, the King and his knights arm themselves and fight, but no one can withstand Nasciens (p. 163), who fights 'as a devel' (p. 164), kills the King's horse, and then the King himself, as he will not yield (p. 165). The Saracens, on seeing their leader dead, flee to the Humber (p. 166), and so the Christians have the victory, and give God thanks for it (p. 167).

Duke Gaanort
says he is quite
satisfied with
Josephes's ex-
planation of his
Vision,

"Now, Certes," quod this Dewk thanne,
 "In Al this lond Nys pere non So wys Manne,
 Non Manere Of Clerk Of phelesophye,
 that thou ne scholdest hem Alle distroye;
 So that In gret Ioye thou hast me put Inne,
 whiche from myn herte ne schal neuere twynne.

4

and now I haue so fulleche knoweng
So that I desire neuere non Othir thing."

8

thanne torned he toward his Clerkis Anon,
and thus to hem seide Everichon,

and asks his
clerks

"wyle 3e not seyn that this virgine Marye
whiche that Conceyved so prevylle,
and bar Iesus Crist that holy prophete,
That bothe virgyne and Mayden is 3ete;
Is sche not Mayden bothe After and to-fore,
As this goode Man vs techeth In lore?"

12

if they are not
convinct about
St Mary's virgin-
ity.

"Sire, quothen they Alle Everichon,
there Azens ne seyn we not On.

16

They advise him
to be converted.

For Apertly It was Schewed to 3ow

As he toforen vs telleth here now;

20

wherefore Alle we trowen it ful wel

that he hath seid here Everydel.

and loke 3e don Ek, Sire, the same,

and Elles trewly 3e ben to blame;

24

and þat to 3oure lawe no more soiet þat 3e be,

but Only to the lawe Of Cristyente.

therefore bethenke 3e what 3e welen do,

For 3oure lawe we forsaken for Euere Mo;

28 as they are,

Fo[r] nethir for wraththe ne for stryf

we scholen Neuere dureng Oure lyf

but Only On god worschepen Ay,

the wheche is Iesus Crist, God verray."

32

and they ask
Josephes to bap-
tize them.

Thanne kneled they down Everichon

To Josephes feet there Anon,

and preyden hym Alle Of Cristenenge,

And Ek Of that holy watres waschenge.

36

Anon As he thus herde hem Seyn,

he bad hem Rysen vp, A-Geyn:

Ek he wepte for Loye and for pyte,

So gret Mirthe in herte thanne hadde he;

40

and graunted hem there here Askynge,

the holy water Of Cresteneng.

| | | |
|--|--|----|
| | Thanne spak he to Dewk Gaanor, And to hym thus seide Ryht thor, | 44 |
| Josephes asks the duke to do the same, | " Faire Sire Gaanor, quod Iosephes Anon, wilt thou do As thi Clerkes here don, and As the Maistres don Of thy lawe ; For Of Cristendom they ben Ryht fawe ! " | 48 |
| | " Sire," quod the dewk to Iosephes thanne, " though they forsaken it Every Manne, Onliche Of baptesme I the beseke, that Art goddis Mynestre good and Meke ; | 52 |
| and Gaanort also asks for baptism. | for though of hem Cristened ben neuere On, Of Baptesme I praye the, Sire, now Anon." | |
| | At that tyme was there An huge Cry Thorwgh Al that paleys ful trewely, | 56 |
| | that Iosephes they hadden Greved So, they Niste for Mone what to do, but preiden hym Of Baptesme Everichon Al so faste As they Myhten Rennen Oper gon. | 60 |
| Josephes rejoices, sends for a prient and water, | And whanne Iosephes Al this beheld there, he made gret Ioye In his Manere, and Comanded there A preest Anon water to putten In a ston, | 64 |
| | and blessed it with his Owne hond, as I do ȝow to vndirstond, and Cristened there-Inne dewk Gaanor, And After Alle that Ewere Comen thor, | 68 |
| | Bothe Child, Man, and Womman, that Baptesme Of hym preide than ; So that longe Er it was Noon A thowsand he Cristened Everichon. | 72 |
| and baptizes more than 1000 of the folk. | and whanne that the Even Comen was, This dewk there putte Owt Of his plas Alle tho that Cristened wolde not be, Owt Of his paleys he dyde hem fle, | 76 |
| The duke sends away those who won't be chris- tend. | and Alle his Meyne I-Cristened they were, Sawf an hundred and Fyfty there. | |

(The dewk wolde neuere chongen his name,
For that it was Of Ryht gret fame,
And Ek his Fadyr I-Clepyd was so,
þerfore non Oþerwise Nolde Iosephes do.)

80 Duke Gannort will
not change his
name in baptism.

Anon he Comanded to Alle tho
Owt Of his lond thanne forto go.
and they Answeryd hem vntylle
that they wolden it don with good wille.
Thanne wenten they Owt Of þ^e Castel
To the water side ful faire and wel :
and there fownden they A schipe Anon,
and there-Inne Maryneris Manyon ;
and thiike Schip they Entred ful sone,
And Into the See Gonnen they Gone,
preyenge to the Chef Marynere
Into A Nothir lond to leden hem there.

84

88

The unbaptized
go away in a ship,

92

And whanne Entred weren they Everychon,
And from the lond that they weren Gon,
A gret wynd Anon Gan there Aryse
Owt Of Mesure In Alle Wyse ;
and the Schipe torned vp so down there
So that Alle Anon Idrenched they were,
Alle that Ewere Resceyved not Crystyente,
bothen they and Maryneris, I-drenched they be.
that Nyht the dewk gret Ioye he Made,
and Iosephes and his felawes Made ful glade ;
and al Nyht spoken Of þat Compene
that from hem parted so valenoslye.

96

which meete a
great wind,

100

and is capozed,
and they are
drownd.

104

The dewk, Of Iosephes Asked thanne,
" Good Sire, what schal fallen Of þese Menne ? "
" I schal 3ow tellen, quod Iosephes tho,
Of that peple how it schal go :
to Morwen schole 3e hem Alle Se
To londe ARyven In A queynte degre,
whiche to 3ow schal ben gret veresfaunce
and gret fulfillenge to 3oure Creaunce :

108

Josephes tells the
duke

112

- he shall see the
drownd men
again in a strange
way.
- and grettere wondir syen 3e neuere Non
thanne 3e scholen to Morwe Of hem Echon." 116
- Of which dewk Gaanor abascht hym sore,
and gladly of Iosephes wolde weten More,
but he durst not, lest he wolde hym greve,
perfore no more to hym wolde he Meve. 120
- So wente the dewk to his Reste that Nyht,
And Abod there whiles it was day lyht.
- [leaf 68]
The next day,
a yeoman comes
to the duke,
- Vppon the Morwe, Whanne it Was Day,
there Comen tydynges with-Owten delay 124
- To this Dewk Sire Gaanore,
Of A Messenger cam renneng thore ;
where-Offen Abasched he was non del,
For he supposede Of non thing but wel. 128
- there Cam A 3oman ful faste Rennenge,
And browhte þ^e dewk Merveillous tydynges.
"What ben tho, quod the dewk thanne,
telle me here Anon, thou 3omanne." 133
- and telle him the
unbelievers are all
lying dead,
under the castle.
- "be my trowthe, Sire, quod he tho,
vndir this Castel As I gan to go,
lyn there Al that peple ded
that hens departyd Owt Of this sted, 136
- whiche that wolde not I-Cristened be ;
3onder, Alle ded, 3e Mown hem se."
- and Whanne þ^e dewk herde here-offen telle,
- Duke Gaanort
goes to see about it,
- Owt Of his Castel he Cam ful snelle 140
- Forto knowen whethir this soth were,
Owther A lesyng Itold hym there.
And whanne that he Cam to þ^e se side,
Manye Of his Meyne he fond pere that tyde 144
- to beholden this Merveille there
that was befallen In this Manere.
and whanne the dewk it gan beholde,
In his herte he Merveilled Many folde 148
- and is much
astonishd at
finding so many
dead bodies.
- Of so moche peple Ipsersched to be.
thanne pere Of his Meyne Anon Axed he

'What Manere Of peple that it was?'

thanne seide A knyht In that plas, 152

"It ben they that wolden not Cristened be

that here lyn ded As ȝe Mown se ;

and forsothe, sire deuk, I haue herd telle

that An hundred and fyfty ȝere ben full snella." 156

"Now, serche Abowtes, quod the dewk thanne,

ȝif ȝe fynde here So Manye A Manne."

thanne dyden they the dewkes Comandement,

and there they fownden hem Alle present—

An hundred and Fyfty Everichon

liggen alle there vpon harde ston ;

and with hem was fownden A Marynere,

And An Ore In hond there. 164

They count them,
and find 150
and a mariner
with them.

For this Merveille ful trewely

the dewk sent after Iosephes hastely.

thanne thedyr Cam Iosephes Anon,

and his Compenye with hym Everichon.

thanne Axede the dewk Of Iosephes ȝere

Of that Aventure, how it were.

thanne quod Iosephes "Certeinle

It is behapped as it scholde be ;

For thou schalt neuere sen synful Man

that the fals Enemy serven Can,

but ȝif he qwite hem thus here Mede

As to hem he hath don In this stede. 176

Iosephes is sent
for,

168

and says this is
the way the
devil's servants
are always
rewarded.

For whanne he hath served him al his Age,

be he Neuere Of so hy parage,—

And whanne he weneth Aboven to be,

thanne Cometh the fals Enemy ful sekerle,

And hem so sleth In dedly synne,

and sleth bothe body & sowle with-Inne." 180

"Sire Iosephes, quod the dewk thenne,

what scholen we don with Alle these Menne."

"Sire, quod Iosephes, I schal ȝow say.

Into this Erthe here let putte hem this day,

The duke asks
what is to be done
with the bodies ?

184

- Evene be the banke faste by ;
 and Over hem do make A towr ful hy, 188
 So that with-Inne the tour Alle Icolen¹ they be,
 here bodyes Iberyed ful sekerle ;
 And whanne the towr performed Is,
 thanne schal it be Clepid with-Owten Mys, 192
 "the towr Of Merveilles" schal be þ^e Name,
 for, thorwgh alle breteyng, þat schal ben þ^e fama.
 "In this lond that is called breteyngne,
 Arthowr A Kyng schal ben Certeygne, 196
 the moste worthy and vaillawnt knyht,
 and the Most Merveillous In Ony fyht.
 and In that tyme here schal befall
 Many Merveilles wondirful with Alle 200
 be the strok Of On swerd Only,
 that Al the world þere-Offen schal speken trewly ;
 wheche Merveylles scholen Enduren here
 In this lond fullliche fowrtene 3ere ; 204
 and this Merveille schal algates laste
 til þ^e laste Of Nasciens lyne Come In hasta.
 Of the Merveilles I haue 3ow told
 þat þere scholen ben wrowht Many fold ; 208
 For knyght In Arthures Cowrt ne schal non be
 thus Iustes Other bataille Asketh sekerle,
 that as a good a knyht here schal he fynde
 Owt Of this towr to Entren be kende ; 212
 And though that Neuere so Manye Assemblen here,
 Owt Of this tour scholen Comen In fere
 Man for Man with hem to fyhte ;
 and ȝit schal non Man knowen Aryhte 216
 whens they Comen In Non degre,
 tyl these Aventures be On persone I-Ended be,
 and for this specyal Cause Only
 'the towr of Merveilles' weschole Callen It properly. 220

Josephes advices
to build a tower
over them,

to be calld,
The Tower of
Marvels.

For in the time
of King Arthur

shall many
knights come out
of this tower,

no man knowing
whence they
come,

till he arrives,
who shal. end
these adventures.

¹ *Icolen* is the perfect participle of *cele*, conceal, as *iholen* is of *hale*, cover, conceal.

- "Now doth beryn these Men Anon,
 and do Make this towr of lym & ston;
 For Alle thing þat I have ȝow told,
 ȝe scholen fynden it trewe In Eche fold." 224
- the dewk let beryen these Men Anon,
 and let Ordeynen faste lym and ston,
 both Masouns and Carpenteris sent After faste,
 So that the towr were made In haste; 228
- And whanne that towr Redy was dyht,
 "the towr of Merveilles" Anon it hight;
 the wheche Name longe dide laste,
 Tyl that lawncelot thedir Cam In haste 232
- and it dide breken In pecys A-down,
 Al that towr Onlich In virown,
 as Of Arthures hows the storye
 It doth declaren More Openlye. 236
- and whiles this towr was in Makyng,
 þe dewk a fair Chirche hadde In Reryng
 In a fair place Of his Castel
 which this dewk loved ful wel. 240
- þeke Chirche there Arerid it was
 In þe worschepe Of Marye ful Of gras.
 and whiles this Chirche was In reryng,
 Iosephes Modris tyme was Comeng 244
- that hire Child sche scholde bere
 In that Castel Evene riht there;
 and whanne the Child Iborn it was,
 A fair knave Child In that plas, 248
- where-Offen gret Ioye there they made,
 and Alle the Court they weren ful glade,
 and Named that Child Galaas Anon;
 where-fore gret feste þey maden Echon; 252
- and for that Child In that Castel was bore,
 "Galaas the fort" they Calden hym thore.
 Whanne they that In virown the Castel were,
 Wysten how that With the Dewk It stood there, 256

The duke buries
the 150 drowned
sinners,

and builds the
Tower of Marvels,

which lasts till
Lancelot comes,

and breaks it
down.

Gaanort also
builds a church in
honour of the
Virgin.

Joseph's smother
bears a child,

call'd Galaas the
Fort.
The duke's
neighbours

- threaten to
destroy his castle,
because he is
converted.
- and that he was torned to Cristendom,
and al his Meyne bothe hol & som,
and gonnen to Grosschen Everichon,
& there to hym Sent Massage Anon 260
'that werren they wolden vppon hym pere,
and distroyen his londis Every where.'
- He says he will
defend himself.
- Anon he Answerid þ^e Messengeris Ageyn,
and seide, 'his lond he wolde kepen Certeyn 264
al so longe as that he Myhte,
For sarazines lawe he hadde forsaken Owtrihte,
and to that lawe wolde he neuere tornen Azen
Schortly thowh they wolde hym Slen.' 268
whanne they herden his Answer,
- Then the Saracens
send to the King
of Northumber-
land,
- tho that Messengeris weren there
wenten to the kyng of Northhumberlond,
And dide hym Al this to vndirstond,— 272
'that dewk Gaanor hadde deservid wel
his lond to lesen Everidel ;
- and tell him
Gaanort has
turnd Christian.
- for he hadde forsaken paynam lawe
and to Cristendom he dide hym drawe.' 276
- The king is
angry,
- Whanne the kyng of Northhumberlond herde this,
he was Ryht wroth with-Owten Mys ;
For the kyng knew þ^e Dewk so wel
hard Of herte As Evere was stel, ✓ 280
and the worthiest knyht In Al bretayne ;
this wiste wel the kyng, he was certayne.
- and takes counsel
with his barons
what to do.
- thanne took he Cownseil of his barown,
Of that cause what is best to don : 284
- They advise him
to send for
Gaanort,
- "Sire, after hym Anon doth sende,
that he to 3ow Come, & not Offende ;
and 3if he ne Come not At 3owre sonde,
thanne Mown 3e hym Sle, & don him schonde ; 288
And Elles taketh 3oure Ost ful Clene
& werreth On him Al be-dene,
so mown 3e slen him, and þ^e Cristene Also
that hym Made this forto do ; 292

thanne scholen the Cristene In non degre
In this Lond not I-Reryd be."

Anon the kyng dyde After here Red,
and sente forth Messageris In that sted,
and 'Comanded hym As his lige Man
Anon to hym he scholde Comen than
For to speken with hym there,
that he ne leve it In non Manere ;
and ȝif that he This withstonde,
that he Nele Comen At Myn sonde,
Schortly he schal Confownded be,
he and alle hise ful Certeynle.'

whanne the dewk herde this tydyng,
To hym it was A gret Affrayeng ;
For he knew the kyng Myhty was
Of londis, Of Body, In Every plas.
So thanne to Iosephes he Cam Anon,
And Axede Cownseil what to don.

"I schal ȝow say, quod Iosephes tho,
In this thing what is best to do :
Anon that ȝe sende hym to seyne,
'that his Man ȝe ben not certeyne ;
For Owt Of his Subiection ȝe ben,
and Owt of alle his lordschepis ful Clen ;
and Only I-set In the seignorie
Of Iesu Crist the sone Of Marye,
hos lordschepe that ȝe walen holde
For Ony Man, be he Neuere so bolde.'
For, knoweth wel, Sire dewk, In Certain,
That Owre Lord ȝow schal socouren ful pleyn,
and Of him to haven the victorie
Of tho Miscraawntes Sekerlye ;
And thowgh algates ȝe scholden deye,
bettere myhten ȝe Neuere Certainlye
thanne vppon the Enemy Of Iesu Crist,
Sire Dewk, herto thou myht wel tryst :

296

to come to him as
his lige man,

300

and if Gaanort
will not come, he
shall be con-
founded.

304

308

Gaanort consults
Iosephes.

312

Iosephes advises
'send to the king,

and say

you are no longer
his man,

316

but belong to
Jesus Christ only.

320

324

He shall give you
the victory over
these miscreants.'

328

For werse thanne howndes, Siker they ben,
 al the Compene, as 3e scholen wel sen.
 this is my Counsaile that 3e do,
 and god honouren Ewere Mo. 332
 and but 3e welen don Affir Me,
 holichirches child art þou not sekerle,
 but A wykked servaunt to god Only
 but þou Riht thus do vtterly." 336
 "And I wele seker, quod the dewk thanne;
 him schal I serven for Ony Manne."

The duke tells the
 messenger

Thanne Cam he to þ^e Messengers Of þ^e kyng,
 and of here bode 3af hem Answering: 340

'I will not go to
 the king of North-
 umberland,

"3e mown seyn (*sic*) the kyng vnto,
 'with hym to speke will I not go;

but he may come
 and speak with
 me, if he wants
 anything,
 for as long as he
 is a paynim,
 I will do nothing
 for him.

but 3if he wil Owht In Ony degre,
 so lete hym Comen an speken with Me; 344
 For as long as he A paynem Is,
 For hym I wele don nowht I-wis."

"how goth this, quod þ^e Messengeris tho,
 that 3e to 3oure lord ne welen not go, 348
 sethen 3e holden Of hym 3oure lond,
 as it is don vs to vndirstond."

"that I do Not, with-Owten lettenge,
 but Only Of Iesus, hevene kinge; 352
 Of hym I holde Al my lond,
 as I do 3ow to vndirstond;
 and for his love, sires, Only,

I have forsaken
 all other seig-
 nory for that of
 Christ,

I haue forsaken Alle Opere seignory." 356

"In feyth, quod the Messengeris Ageyn,
 3e mown be sewr and Certain
 that to-forn this Castel scholen 3e se
 to 3ow many A strong Eneme." 360

and fear no other
 enemies,

"3e, quod þ^e dewk to hem ful sone,
 though they myn Enemyes ben Everichone,
 So that God Onlich my frend he be,
 Of hem haue I non drede sekerle." 364

- Thus departyd the messengeres Anon,
and toward here lord forth they gon,
& tolde him Evene word for word
that the dewk to hym wolde not Acord. 368
thanne sente he Messengeris Anon In his
Abowtes Al his lond bothe fer & Nye,
'that his Meyne to hym scholde Comen there
In here beste aray In alle Manere, 372 The king of
To A place that is I-Cleped 'soose,' Northumberland
whiche was þat tyme A fair Cyte. gathers his host
at Soose,
- So be the day that he hem sette,
At that Cyte Alle they mette ; 376
so þat the kyng Isswed Anon
Owt of that Cyte, and his Meyne Echon,—
what On hors bak, & what On foote, 380
bet than fyve thousand, wel I wote.—
so that his Iorne he took wel faste
Tyl to humber water he Cam Atte laste,
and Entrede Into A priorye,
he and Al his Companye. 384
- The same dai Comen they to-forn þ^e Castel,
& with hym his Meyne Everydel ;
but Iosephs In that Castel not ne was,
but at Anothir besides In that plas. 388
Half A dayes Iorne thenne,
whiche 'Caleph' was Clepid of many Menne.
- Whanne the dewk sawh þ^e kyng so þere,
he was afrayed In diuers Manere 392
as A man that neuere beseged was
to-forn that tyme In non Maner of plas ;
For Evere to fore tymes hadde he be
the worthiest knyht ful sekerle 396
Of Al the world with-Owten drede ;
For dowte hadde he neuere In non stede.
The Castel with-Inne wel Ordeyned was
Of Men of strengthes In Every plas ; 400
- and comes to
besiege Galafort.
- [leaf 68]
Josephus has gone
to the castle
Caleph.
- Duke Gaanort is
much alarnd
at the king's
force,

- For Anon As the Cristene herden telle
that the kyng was so fers & felle,
and that he wolde werre begynne ;
there-fore bethowhten they with-Inne, 404
were it werre, Other were it pes,
they wolde ben seker Neuertheles ;
and More siker with-Inne they were
thanne with-Owten ȝif they hadde ben pere. 408
And the Castel In hym self ful strong it was,
whiche to hem was Comfort In that plas ;
and the Cristene with Al here Myht
Stoffed that Castel bothe day and Nyht 412
to here power, what Myhte Availle
To that Castel with-Owten faille :
and this was On Of þ^e thinges Most
þat the dewk hym Comforted Aȝens þ^e Ost. 416
- The king begins
to encamp before
the castle,
Whanne the kyng was Comen to-fore þat Castel,
he gan to loggen bothe faire & wel,
Supposing to hym In Alle Manere
that they with-Inne wolde not Isswen there. 420
The dewk in his Castel lay
and loked Atte wyndowe, as I ȝow say,
and lay in ful gret pensifnesse
As A Man that was In distresse. 424
& as In his thowht he lay there tho,
- and the duke asks
Nasciens,
Sire Nasciens to-forn hym say he go,
Of whom he hadde herd gret Chevalrye
Of Conqwestes, Of batailles, Of victorie. 428
thanne seide the dewk to hym Anon,
- what to do with
the enemy ?
“ Sire, Of this Mater how scholen we don ?
beholde Goddis Enemyes, this peple here,
how they loggen vs Al In fere, 432
And Goddis Enemyes Everychon !
what is best þat we with hem don ?
hem to dialoggen In this plas,
It were best thorwh goddis gras. 436

"Nay, Sire dewk, quod Nasciens tho,
For Otherwyse we scholen now do."

"Now Certes, quod the dewk Ageyn,
after þow wele I werken In certeyn."

440

Nasciens advises
him to attack
them,

"thanne don ȝe ȝoure Men Armen Anon,
and to assemblen Everichon

Er fulliche logged that they be,
the More Ese to vs, Sire, ful Sikerle.

444

before they are
encampd,

And for that I hope now trewely
we scholen hem fynden most beȝy,
And wers I-purveyed in Eche degre
thanne here After that they scholen be ;
For now Cometh nothing In here thowht
that we hens Owt scholde Isswen Owht :

448

and take them by
surprise,

for they would
not expect it ;

And therfore, sire, now Ryht Anon

On Goddis Enemyes now let vs gon

452

In Iesus Name, the sone Of Marye,

that vs wele defenden ful trewelye,

Oure warawunt and Oure Governour,

that vs wele Save In Every stour.

456

And ȝit More, sere, with-owten faylle,

And we dyen In this Bataylle,

to hevене bliss thanne scholen we go

thorw Martirdom for Evere Mo ;

460

and if we die in
this battle,
we shall go to
heaven.

and ȝif that we han victorie,

Endles worschepe Sekerlye."

Whanne the dewk this word herde,

thanne As A Ioyful Man he Ferde,

464

and Anon In his paleys let Crye

"As Armes, As Armes" faste in hye.

thanne Every man In his degre

hym to Armen wente beȝile ;

468

Duke Gaanort
calls his men to
arme,

and so to the Dewk they browhten Anon

ArMure to putten hym vpon,

and Ek to Sire Nasciens Also,

puts on his
armour,

what thing that hym belonged vnto.

472

- whanne the Dewk and Nasciens In fere
 bothe weren Armed ful sewrly there,
 Into the Cowrt they Comen Anon,
 And to here hors there gonne they gon ; 476
- and goes out with
 Nasciens.
 And Owt they taken the Ryhte weye
 Atte the Castel gate ful pleynlye.
 And whanne the Dewk to þ^e gate gan gon,
 he Comanded the kepere Anon 480
 that Open the gate scholde be,
 his Meyne to Isswen with here Compene ;
 So that the dewk Isswed Anon Ryht,
 and aftir, his Meyne with here Myht 484
- They rush upon
 the enemy,
 al so swiftly as they Cowden gon,
 And aftyr Nasciens wente Anon ;
 And Evere Vppon the dewk he sewede faste
 with his Meyne In Ryht gret haste. 488
- And whanne they weren Owt I-gon,
 they prekyd here hors thanne Everichon
 Al so faste As they myhten Renne,
 On goddis Enemyes wolde they not blynnē ; 492
- who are taken by
 surprise,
 And so sodeynly On hem they gonne gon,
 For of hem kepe token they non,
 and are making
 their camp,
 for þat they weren Abowtes loggeng,
 And token kep Of non Oper thyng ; 496
 for they supposeden Certainly
 þat they wolden not han Isswed so sodeynly.
- thanne On hem sodeynly they Come,
 and beeten & slown Manyone, 500
 so that with-Inne A lytel space
 two hundred weren slayn In þat place ;
 They slay 100
 and more of them,
 And the toþere knyhtes þat after hem gonne gon,
 they gonnen so wel to fyhten Anon 504
 that Manye they slown Of Northhumberlond,
 as this storrye doth vs to vndirstond.
 thanne be-gan the Styr Anon,
 and thorwþ Al the Ost it gan to gon, 508

what Of dede Men and wounded bope
the Noyse was wonderfully forsothe.

thane whanne this Cry they herden Echon,

To here Armure they Ronnen anon ;

and the kyng hym selve with-Owten lak

Caste An hawberk vpon his bak,

and his helm vpon his hed,

And hyede hym faste In to þat stede ;

So dyden Alle tho that with him were ;

For drede Of deth they Entred there.

Thanne the kyng Al Redy was,

and Ek his Meyne In that plas ;

"Seweth me, he seyde, Echon ;

for On Owre Enemyes welen we gon.

And ȝif that I Mete dewk Gaanor,

Non Cristendom schal hym Saven thor

þat I ne schal slen hym þere Anon."

and so forth faste he gan to gon,

And Entred Into the Cristene pres,

& for non Man Nolde he not Ses.

Ful grete strokes gan he ȝeven there,

with Al his Myht and his powere ;

So paste the kyng with his strenkthe

Into the bataylle In brede & lengthe ;

There As he Sawh thikkeste pres,

thedyr he wente with-Owten les ;

And beheld to-fore hym there

how Nasciens hym bar, and In what Manere,

and sweche socoures As he there Made,

where-Offen gret Merveille this kyng hade.

So that Nasciens On bothe sides fawht he,

that þe peple fledde that hym gonnen se ;

for In what place that Nasciens gan gon

Among tho paynemes Many On,

that he Ne Rod thorwgh hem ful bolde,

whethir the paynemis wolde Oper Nolde ;

till the king of
Northumberland
is alarnd,
arms himself,

512

516

520

and bids his men
follow him,

for if he finds
Gaanort,
his Christianity
shall not save him.

524

528

532

The king presses
into the thickest
of the fight,

536

and sees Nasciens
fighting,
so that no one
can stand before
him.

540

544

And swiche Strokis ȝaf he there,
 that they ne wisten whethir it were
 thorwh his Owne Myht And strenkthe,
 Owther be goddis grace In brede & lengthe ; 548
 For there ne was hawberk ne helm Non
 that his swerd thorwgh bot In to the bon.

And swiche Merveilles there he wrowhte
 that Eche Man Merveilled In his thowhte ; 552
 So that no man In al that Rowte
 dorst hym Abyde, swich was here dowte.

And whanne the kyng Al this be-held,
 that Nasciens So Ferde In that Feld, 556

The king thinks
 Nasciens must be
 a devil, he fights
 so well.

he seide he was non Erthly Man,
 but As A devel So fawht he than ;
 and Nasciens, that Every Renge he sowhte
 In that bataille, and not Of hem Rowhte ; 560
 For he ne dredde for non Man,
 were he Neuere so hardy than.

thus Evere fyhteng vp & down he Rod,
 So that No man there hym withstood ; 564

At last they meet.

And Atte laste he Mette with the kyng :
 and whanne he knew hym be his Armeng,
 And ok what harmes that he bar,
 To him faste thanne Rod he thar. 568

Nasciens attacks
 the king,

Thus Nolde Sire Nasciens him refuse,
 but faste towardis hym gan he to Muse,
 And vppon hym sette his hors hed,
 And towardis him prikyde In that sted. 572
 thanne sone to hym Aproched he was,
 And lefte vpe his swerd In that plas
 For to han smeten therwith the kyng ;
 For In Nasciens Nas non Abydyng. 576

who runs away,

and whanne the kyng this beheld
 That he so fawht In the feld,
 and sawh his swerd Aboven his hed,
 Anon he fledde In that sted 580

- Al so faste As he Myhte Ryde,
 & Nasciens Aftir hym In that tyde ;
 So that his strok he ne Myhte restreyne,
 but that his hors he smot so sore Certeyne
 that his Chyne he smot In sonder.
 the hors down fyl, it was non wondir,
 and the kyng was *pere* sone Alyht,
 & Sire Nasciens kythed On hym his Myht ;
 and vppon his helm he smot hym so
 that On bothe knes the kyng fyl tho ;
 for non power he ne hadde to Ryse,
 So nyghe was he to his Iwyse.
 and whan Nasciens beheld Al this Cas,
 that he there In Swowneng was,
 he took the kyng be the helm Anon
 Er he wolde Ony ferthere gon,
 and took it Of Anon Of his hed,
 So that Open he lay In that sted.
 and whanne he hym Sawgh In this Manere,
 and hym to slen In his powere,
 ȝif he ne wolde Mercy Crye,
 hym wolde he slen ful sekerlye.
 "ȝelde the, sire kyng, ful Certeynle,
 Other Ellis In feyth I schal the Sle
 be the helpe Of Goddis Myht,
 but þou the ȝelde Anon Ryht."
 "Sle me thanne, quod this kyng,
 For I have levere with-Owten faillyng
 A paynem To dien In this place,
 thanne Cristene to be, and haue grace."
 Whanne Nasciens him herde thus tho seyn,
 Anon his sward he took Certain,
 and smot Of there his hed,
 Evens from the scholdres, In that sted.
 And his hors Anon Aȝen he took
 Mawgre his Enemyes, As seith the book ;
- and Nasciens
after him,
584 and kills his
horse,
588
and then brings
the king on his
knees,
592
pulls off his
helmet,
596
600
604 and threatens to
kill him if he
doesn't yield.
608
The king won't
yield,
612
so Nasciens cuts
his head off,
616

and goes on fighting again.

and thanne began to fyhten ful sore,
 Mochel hardere than he dide to fore :
 thus that Bataille ne dide not blynne,
 what of hem with-Owten & what Of hem with-Inne. 620
 So that with-Inne A while there
 A thowsend Atte Erthe they were,
 what dede & wounded In that plas,
 As it there happed be goddis Gras. 624
 ȝit Moche more peple there was
 Of hem with-Owten In that plas ;
 Many mo thanne Of hem with-Inne,
 but ȝit Of fyhteng wolden they not blynne. 628

When the Northumbrians see their king dead,

but al so sone As the kynges Meyne
 Aspiden that here lord ded was he,
 and that with-Owten Governour they were ;
 thanne sore Abasched weren they there, 632

they flee to the Humber, but Gaanort's men follow

And aftir that Owr hadden they non Myht
 Forto defenden hem In that fyht ;
 but torned the bak thanne Everychon,
 and towardis humbre they fledden Anon ; 636

and destroy them all at the river,

and Manye Of hem that fledden there,
 Ful wel Iharneysed tho they were,
 but they Of þ^e Castel Of Galafort thanne
 Seweden Aftyr Every Manne, 640

So that At the wateris banke Anon
 they were Confownded Everychon.
 and þerfore ȝe Mown wel vndirstonde
 Of so Merveillous A bataille In non londe, 644
 but Only it were thorwh goddis Grace
 that hem þerto graunted both Myht & space:

and burn their camp.

Whanne here Enemyes so Ouercomen were,
 Anon here loggen brenden they there, 648
 And seiden pleynly Anon thenne,
 that here good wolden they brenne ;
 for Of here good wolden they non,
 but þere it brende Amonges hem Echon. 652

thus hadden the Cristene victorie
Of the Sarazines ful sekerlye,
In the Erthe Of grete bretaygne,
this I sey 3ow In Certeyne.

So the Christians
got the victory,

656

thanne seide these Cristene Everichon,
that 'be hem this bataille was Neuere don,
but Onliche, they wisten, be goddis Myht
that hem hadde sosteyned In here fyht.'

660

thanne was this a gret Afermeng

To here Creauunce with-Owten letteng ;

Thanne knewen they wel ful verrayly

That He Was Lord God Al Myhty ;

664

[leaf 64]

so that to God weren they ful Meke,

and give thanks
to God

ful stedfast Of feith, and debonere Eke ;

For the grete victore he hadde hem sent,

for helping them.

here thankynge they 3oven to god verament.

668

Now levethe the storye here Anon Ryht

Of Alle these Meyne, I 3ow plyht,

And Torneth to Josephes now Ageyn,

Now the story
goes to Josephes.

as I schal 3ow declaren In Certeyn.

672

CHAPTER XLV.

HOW JOSEPHES WAS IMPRISOND, AND HOW MORDREINS ARRIYD IN GREAT BRITAIN.

Josephes and his Company go to North Wales (p. 168), the king of which, Crwdelx, says they are thieves, and puts them in prison to starve for forty days, and see whether their holy vessel will feed them (p. 169). Christ promises them help (p. 170); and also appears, fresh crucified, to Mordreins at Sarraz, and orders him to avenge Him on Crwdelx (p. 171). By his provost's advice, Mordreins summons Flegentine, and Label's daughter, and his own host, to Sarraz (p. 172); appoints Aganore regent of his kingdom, and his heir (p. 173), and sets out to the sea with 300 Barons and their retinue (p. 174). He sends back for his White Shield [see vol. I. p. 109, 159, &c.], and embarks (p. 174). A great tempest rises, so that they are afraid of perishing (p. 175). They pray to God; and a voice tells them to cast the Enemy out of the ship (p. 176). Thereupon

Mordreins sprinkles Holy Water all about, and the devil, in the form of a damsel, flies out of a window, carrying with him a man whom he says is his (p. 176). Nothing but stench is found in the chamber, though the Captain of Castle Come is misst (p. 177). They wake a hermit who has slept through the turmoil, to explain the meaning of it all (p. 178). He says that this Captain of Come desired the wife of Nasciens, and so the Devil in her likeness came to him (p. 179), and his lust with her created the tempest; after which the Devil flew off with him (p. 180). This adventure makes the people in the ship better; and at last they all arrive in Great Britain, at Castle Caleph, next North Gales (p. 181). Two knights from Nasciens soon meet them (p. 181) and tell them news of Nasciens and Celidoyne (p. 182-3). Mordreins has his tents made ready, and Nasciens and Celidoyne soon arrive, to Flegentyne's great joy (p. 184). Celidoyne then tells them how he got to Britain,—over the sea, companionless, and fed by a bird once a day, till he came to Castle Galefort (p. 185), into which a good man took him (p. 186), and shewed him Duke Gaanort bereft of his mind by a devil, and about to drown his son in a well (p. 187). This son the good man rescued, and christend the child, leaving Celidoyne to teach the father (p. 187). Gaanor then assembl'd all the Saracen masters to dispute whether their law or the Christian were the better; and at that discussion Nasciens found them (p. 188). Nasciens then tells Mordreins of his fight with the Giant (p. 189), but will not tell the other wonders he has seen (p. 190).

Josephes, his
father, and
150 of his
company,
leave Galafort,

whanne Iosephes Owt of Galafort was gon,
and his Fadir with hym wente Anon,
and An hundred and fifty of his Meyne
wente forth with hym In Compene; 4
but forto kepen Ioseps wif,
lefte Nasciens Meyne *with-owten* stryf,
and Celidoynes, and of his kyn *Ofer* Also,
Ioseps wyf tenden vnto. 8

and take the holy
dish with them
to North Wales.

Thus Iosephes from galafort wente,
and the holy disch with hym presente; 5
Thus wente he On Every partye
the peple to preche Seckerlye, 12
Tyl to North wales þat he was gon,
and his compenye Everychon :
whiche same tyme kyng was there
king Crwdelx, ful fel In Eche Manere, 16

and An vntrewe paynem Ewere he was,
For In his persone was there non Gras.

and whanne that he herde telle
that Into his lond weren Comen ful snelle
Meyne that weren not Of his lay,
but cristened they weren, they gonne hym say,
and with him browhten An holy vessel,
that ful of grace was Every del ;
but the kyng let this for leseng there,
for he ne troweded In non Manere,
but Seide that 'thevis that they were,
whiche Into his lond weren Entre[d] in fere ;'
and comanded that Riht Anon
to-forn hym they scholden be browht Echon ;
So that to Cowrt weren they browht Alle,
To forn the kyng Into his halle.

Whanne the kyng this Compensye þere say,
To forn hym Comen In so powre Aray,
barefoted, and In pore Clothenge,—
and whanne hem he Sawh so Comenge,
"This peple, he seide ful Schortly,
Nis non thing Forto tellen by,"
but there hem Comanded to presown,
Iosephes and this Meyne Echon.
"And fowrty Dayes there sc[h]olden they be
with-owten Mete, Oper drynk, ful Sekerle,
and that No Man scholde ben so hardy
In Al that tyme to Comen hem Ny ;
For that I wolde gladliche knowe
ȝif they myhten leven Ony throwe,
and whethir here lord hem feden scholde,
Oper the vessel that they so holy it holde ;
For In that place scholen they Abyde
Everych Owre In to that Tyde,
And thanne þ^e sothe schal I se,
ȝif Alle here Seyenges trewe be ;

20 The king of North
Wales, Crwdelk,
hears of their
coming,

24

28 says they are
thieves,

and has them
brought before
him.

32

36

He thinks them
of no importance,

40 and puts them
into prison,

to stay there 40
days without food,

44

48 that he may see
if their lord or
their vessel can
feed them.

52

For, be the lord that I On beleve,
 In this wise I schal hem preve,
 For Other vyawnde geten they non,
 but they it gete owt Of the harde ston." 56

Thus there Comaunded this fals paynem
 Only forto distroyen hem,
 And forto bryngen hem to paynem lay,
 And to forsaken Crestene, 3if þat he may ; 60
 but for non thing they Nolden it do,
 For non thing he dyde hem to.

And the Ferste Nyht Anon
 Iesus to hem sone gan gon, 64
 and Comforted hem In Alle degre,
 "and þat dismayed Nothing 3e be ;
 For what thing that 3oure herte wile Crave,
 Axeth it Redelich, and 3e scholen it have ; 68
 and, thowgh that 3e Abyden here,
 dismaye 3ow not In non Manere,

and promises to
 release them. For with-Inne schort tyme I schal 3ow sende
 socoure that hym schal brynge to ende, 72
 and distroyen that fals hownd and Alle his
 þat 3ow In prisown putte with-Owten Mys ;

Their tormentors
 shall be punisht. and alle that 3ow Tornementis do,
 they scholen ben browht In sorwe & wo." 76

In this Manere tolde hem the voys that Nyht,
 Wherthorwh they weren boþe Ioyful & lyht ;
 and In more Ioye they weren Also
 For the tydynges they herden tho. 80

The same night
 Mordreins and his
 wife talk of
 Josephes and
 Nasciens, That same Nyht kyng Mordrayn
 In his bed At Sarras lay Certeyn,
 bothe his wyf and he In fere, 84
 And of Josephes and Nasciens spoken there,

and wonder where
 they are. And In here hertes hadden gret Merveillynge
 that Of hem ne herden they non tydynges,
 Nethir Of Celidoyne ne his Compemye,
 where-Offen they Merveilleden trewelye. 88

For ful fayn wolde the kyng han knowe
how with hem It stood vppon A rowe,

thus sone On slepe there fyl the kyng ;—
him thowhte he sawh to forn him Comeng
Oure lord ful Angwischous and Al to-Rent,
And al newe wowndid to his Entent,
And vppon the Crois Crweyfyed Ageyn,
bothe hondis & fet I-naylled In Certeyn.
and whanne the kyng this gan beholde,
he wepte and Syhede Many folde,
“ha ! lord, ho this thyng hath þow I-do ?”

And he Answerid Anon Ryht tho,
“kyng Crwdelx, Of North gales kyng,
Me hath thus put to Crweyfyeng ;
forto hym it sufficeth no thing

Of my ferste Crweyfyeng ;
but newe he Crweyfieth me Ageyn,
As thou myht Sen with thin Eyen pleyn.

Arys vp faste Anon now here,
And loke thine ArMure Every where,
And take thy wyf Onliche with the,
and Nasciens wif In thy Compene,
and the dowhter of kyng label,
whiche Maiden thou knowest ful wel,
and hyeth þow faste to the see,
And there I-scheped that þe be ;
For Into Grete breteygne thou schalt go,
there to Avengen me vppon My fo,
On kyng Crwdelx, that me tormentyth sore.
Anon kyng Mordrayns Answerid thore,
‘that ryht gladliche he wolde it do
to Avengen his lord vppon his fo.’

On the Morwen, whanne he vp Ros,
hastely to Chirche thanne he Gos,
As A man bothe Ioyful & Gladde
For þeke Aviciown I-sein he hadde ;

92 Mordreins has a
vision of Christ,

all wounded,

and newly
crucified,

96

100

and heare it is
Crwdelx of Wales
who has done this.

104

108

Mordreins is
bidden to go with
his wife, and
Flegentyne (Nas-
ciens's wife), and
the daughter of
King Label

112

116 to punish
Crwdelx.

120

124

Mordreins tells
the vision to his
provost,

there herde he Matynes & Masse bothe ;
thanne Calde he to hym the provost forsothe,
And told hym his Avyciown
Alto-gederis, bothe hol & som. 128

who advises him
to get his men
together, and go
to Wales.

thanne whanne he hadde seid Everidel,
Anon that provost Answerid ful wel,
“Sire,” he seide, Make ȝe non taryeng,
but faste Somowneth ȝoure Ost to gadering, 132
and that ȝe hyen ȝow In Alle wyse
to Avengen Crist of his Mal Eyse,
For it is the fairest demonstraunce
that Evere ȝow happed In Ony chauce.” 136

the kyng ful wel beleved þ^e provost thenne,
& Aftyr Nasciens wif he sente be his Menne,
& Aftyr the dowhter Of kyng label,
which for a Maide he knew ful wel, 140
and aftyr al his Meyne both fer & Ny
That to hym Alle they Comen In hy,
Eche Man Arayed In his beste wyse,
with swich harneis As he cowde best devise ; 144
and thus to hym they hyeden Anon
his Comandement forto don,

his men arm,
and meet him
at Sarras.

And to hym they comen In to Sarras,
To that Cyte As his wille was ; 148
Eche Man In his beste Aray,
To-forn him they Mostred þere pat day.

Nasciens's wife
Flegentyne
comes ;

and whanne Nasciens wif þedir was gou,
the kyng here took In Cownseyl Anon, 152
And hire there tolde In Confesciown
Al the hol Mater Of his Aviciown,

“Wherefore that I knowe ful wel
that it is Goddis wyl Everydel 156
that ȝe with vs thedir scholen go,
and kyng labelis dowhter with vs Also,
and Also My wyf the qweene ;

and Mordreins
proposes to leave

So pat Al my lond I shal leven bedene 160

To Aganore that ful trewe knyht,
 It forto kepen with Al his Myht.
 And ȝif that Neuere we comen Ageyn,
 Nothir we ne Owre Eyres In Certeyn,
 thanne I wile that the lond his be,
 As next of my kyn ful sekerle.

the good knight
 Aganore,

164

And ȝif we Retorne hider Ageyn,
 Agen In pocesciown to ben ful pleyn,
 And as fre owre owne, the sothe to say,
 lyk as it now is this same day."

to take care of
 the kingdom till
 they come back.

168

And Evene as the Kyng had I-seyd tho,
 his comandement he hyhte be do,

172

And sente Anon Aftyr his peple there
 that behinde hym scholde leven In Ony Manere,
 'That they scholden Alle To Aganore
 Ful sewrte and feith to Maken thore,
 and hym to holden As for here lord.'

176

Thus made he hem Alle ensuren At on word,
 "and ȝif it happede In Ony degre

He tells his
 people to serve
 Aganore as king
 while he is away;

180

That this Aganore dissesid be,
 Oper while Riden for to Osteye,
 that ȝe hym helpe be Ony weye,
 As ȝe wolden don ȝowre lige lord,
 And þat ȝe ben Alle Of this Acord.

184

Fortheremore, ȝif that I deye,
 oper Retornen neuere Aȝen Otterlye,
 thanne wyle I that ȝe Crownen kyng
 Sire Aganore, Ouer Alle thing ;
 of my lond & my Contre

and if he never
 returns, Aganore
 is to be king in
 his place.

188

I wile þat Aganore after me Kyng be ;
 for I knowe not In Al this lond,
 As far As I can vndirstond,
 Non man so worthy A Kyng to be
 As Aganore is In Al degre."

192

thus Maden they Surawnce Everichon,
 as Manye as to-fore Mordreyn gonnen gon.

196

- Vppon the Morwen Aftyr Sewenge,
 Eche Man to Sarraſ Cam to his Kyng;
 And ſo thens departyd they ſone,
 & with hym thre hundred barowns Everichone, 200
 with-Owten ſqwyeris and oper Meyne,
 And with-Owten footmen ful ſekerle.
 whanne that Owt Of þ^e Cyte weren they gon
 king Mordreins and [his] feleſchepe Echon, 204
 and whanne that A myle he was paſt,
 To Aganor he ſeide þere Anon in haſt,
 “þe behoven to tornen Ageyn,
 and ſende Aganor to fetch his white ſhield,
 For I have forȝeten In Certeyn 208
 Princepaly my white Scheld,
 of wheche I hadde nede In þ^e feld
 whanne that I fawht with Tholome
 Kyng Of Egipcyans, ful Sekerle. 212
 For theke ſcheld In non Manere degre
 I ne ſchal not leven behynden Me,
 For Everyday that Scheld moſte I ſe
 In Remembraunce Of my victorye, 216
 And of that hye Crweyfyed kyng
 that of myn Enemyes ȝaf me conqweryng.”
 Anon A ſqwyer tornede Ageyn
 For þ^e kynges ſcheld In Certeyn 220
 that In his chombre þ^e kyng forȝat.
 the ſqwyer forth Rod Anon with that,
 And that ſcheld browhte to the kyng
 with Owten Ony long taryeng. 224
 So whanne the kyng the ſcheld þere ſay,
 he Made bothe Mirthe, Ioye, and play,
 And Into the ſchipe he dide it do
 that hym Selve ſcholde In Go. 228
 Also his qweene and Nasciens wyf,
 and kyng labelis dowter, with-Owten ſtryf.
 thanne of the peple was þere ſore wepyng,
 Gret lementaciown, and Mochel Morneng. 232
 and the people lament very much.

whanne the kyng from his Meyne was gon,
 and Entred the See there anon,
 and the Seyl was vp I-drawe,
 where-Offen his Meyne weren ful fawe, 236
 and the Maister Marynere
 Governauunce vppon hym took *pere*,
 Andputte Every Man to his degre,
 In what Servise that they scholde be ; 240
 So that with-Inne A lytel space,
 As God of his myht wolde graunten hem grace,
 So fer they weren from the lond,
 with-Inne A while, as I vndirstond, 244
 That Non Lond Ne Cowden they Aspye,
 Nethyr Fer ne faste bye ;
 and whanne they weren A Middel the Se,
 The Tempest A-Ros ful spetowsle, 248
 So gret and therto so merveillous,
 So dredful and Ek so boystous,
 that Alle they wenden persched han be,
 So boistows was the storm ful sekerle. 252

The tempest was so fowl and strong
 to the kyng and his peple Among,
 that In sweche peryl Alle they were,
 So that they wenden han persched there. 256
 they Wepten, and sorweden, and Maden gret Cry,
 and besowhten god of his Mercy,
 and seiden "lord, and thi wille it be,
 let vs not deyen here In this degre, 260
 but Respite vs, lord, for thy Mercy,
 that of Owre Misededis Openly
 we Axen the Mown Forȝevenesse
 Of oure Gyltes & oure wrechednesse ; 264
 And Sese this tempest And this Torment
 That we ben now Inne, lord, present,
 and that we Mowen forth Savely gon
 Thedyr As thou hast vs Ordeyned Echon." 268

They soon get
far from land,

[leaf 65]

and a terrible
storm comes on,

so that they fear
to perish,

and pray for
mercy and confess
their sins.

- In the Mene while they Maden here preyere
 To God and to his Modyr So dera.
 thanne Aperyd there A voys Anon,
 that they it herden pere Everichon, 272
 "voide the Enemy from 3ow In haste,
 Owt of 3owre Schipe that he were paste,
 oþer Elles perschen scholen 3e Alle,
 Swich a Cas is 3ow befaller." 276
 Whanne the kyng this voys so herde,
 Anon As a Ferful Man he ferde,
 and knew wel that the Enemy herberwed was
 with-Innen his schipe, swich was his Gras ; 280
 but, for he Cowde not parceyven ho it were,
 Mordreins Anon holy water thanne took he there,
 sprinkles the ship And Abowtes the Schipe he it Caste,
 with holy water, Over Al Abowtes in gret haste. 284
 And As he wente Abowtes Castynge
 the holy water for here vortherynge,
 In a chambre he herde faste hym by
 An hydows Noyse and A wondyrful Cry, 288
 that wondirfully pere-Offen Abascht he was
 Of the noyse he herde In that plas.
 And thus sone they seyen there Anon
 The Enemy Owt Of the Chambre gon 292
 In liknesse of a damysele
 that hadde Fetures Many & fele,
 and A lyveng man with hire sche bar,
 As hem thowhte that they Syen thare, 296
 And Seyde, hereng there hem Alle,
 "this Is Myn be lot I-falle,
 And þefore I take hym forth with Me
 As Myn Owne servaunt ful sekerle." 300
 Thus sone weren they so fer I-past,
 that the Syhte of hem hadden they lost ;
 Of wheche thing they weren Abascht Everichon,
 that Of hem ne speken Cowde neuere On. 304

They hear a voice
 bidding them
 "Turn out the
 enemy from
 among you,

or you shall all
 perish."

Mordreins
 sprinkles the ship
 with holy water,

and the devil
 comes out of a
 chamber in the
 guise of a woman,

carrying off a
 man whom she
 claims as her
 own.

Thanne clepid the king A preest hastily,
 An Old Man that was hym faste By,
 And bad hym Entren the Chambre Anon,
 Of wheche the Enemy was owt Gon ;

Mordreins sends
 a priest into the
 room whence the
 devil came,

308

" For I wot wel that the Enemy it was
 That Isswed here owt of this plas."

Thanne the Goode Man took haliwater Anon,
 and his stole, and gan forth to gon,
 And Entred In to the Chambre there,
 And the kyng him folwede ful Nere.

312

thanne there so stenkenge A savour was
 that they ne Cowden Entren Into that plas
 but zif here hertes scholden han to-broke,
 so Mochel stench In that Chambre was loke.
 thanne began this goodman there
 holy water to Casten Every where,
 but they ne fownden non Maner of thyng.

and there is a
 horrible smell in
 it,

316

thanne Axede Anon Mordrayns the kyng

320

but nothing else.

Of hem that Abowte hym were,
 'zif that Ony Man they lakkede pere,
 Owther knyht Owthe sqwyere,
 Owthe[r] Ony Oper persone In Ony Manere."

324 They count the
 men,

thanne Abowtes hem loked they Anon,
 And þe Capteyn Of kome þanne was Agon.
 thanne seide the kyng " ful Certeynle,
 It is Ryht now grete Merveil to Me
 but the Enemy hym haue forth bore

and find the
 captain of Castle
 Come to be
 missing.

328

that with-Innen vs was herberwed to fore."

332

Whiles they weren Of spekyng Of this Matere,

A lady to þe kyng Anon spak there :

A lady advises
 Mordreins to
 speak to an old
 hermit,

336

" Sire, ful gret Merveil Mow 3e have

Of þat holy Ermyt, So god me Save,

that 3e hider browhte with 3ow,

how that so sore he slepith now,

who has slept all
 through the
 storm,

that neuere ne waketh for non tempest

Of Al this storm, Mest ne lest.

340

- And I wolde that to hym 3e go
to weten how this tempest myhte be do ;
For whanne this Enemy was Agon,
In Al the See tempest was there non. 344
- thanne wente forth the kyng ful faste :
This Goodman he fond thanne Atte laste
Evere Slepenge In On degre,
- and is weeping in
his sleep. and ful sore wepynge Euere lay he 348
as they he hadde ben ful wakyng,
So sore he wepte In his Slepynge.
- Whanne the kyng Sawh hym slepen so sore,
he Made A signe that Abowtes hym wore, 352
- Mordreins wakes
the hermit, "Awaketh hym, he seide ful softly,
and by hym Abydeth stedfastly."
and thus he seide In his wakyng,
"ha ! thow Enemy, thow fowle thyng, 356
why hast thou here boren Away
Owt Of Oure schip A man this day ?"
thanne Made he moche More Morneng
- and he still weeps. panne Ony tyme to fore, and More wepyng ; 360
and Evere Abod the kyng still there
to knowen Of this good Mannes Manere.
And so long þ^e kyng Abod In that plas
that þ^e goodman ful Awaked was, 364
and Nevertheles not for than
the water In his Eyen stille was than.
"Ha ! sire !" quod he to the kyng thanne,
Why loketh On Me here so Many A Manne ?" 368
"For sothe, sire," quod the kyng Ageyn,
"We han 3ow beholden here In Certayn ;
For 3e han slept so stedfastly,
And we In torment, sorwe, and Cry : 372
and 3it woken 3e neuere for non thyng,
for tempest, sorwe, ne Cryeng ;
and In 3owre slepyng so gonnen 3e speke
þat for sorwe we wenden Oure hertes to breke." 376
- The king tells
him of the
tempest he has
slept through.

- Thanne seide this Good Man to the kyng,
 " Certes, Sire, there-Offen is non *Merveillyng* ;
 For In My aleping, as I lay styлле,
 I sawh a thing that liked me Ille." 380
- " What may that be," quod the kyng.
 " Sire, I schal 3ow say with-Owten taryeng.
 " Sire, In Myn Slepyng here I say
 On Of 3owre knyhtes this Selve day, 384
 wheche I trowe it be Of Come 3oure Capteyn,
 that Is 3owre Castel In Certeyn.
 and how there-Offen it is betyd,
 3e scholen wel heren, and 3e Abyd. 388
 he lovede so sore the lady Nascien
 hot paramours, As I say 3ow pleyn,
 and Neuere his Wille Myhte he haue
 For non thing that he Cowde Crave ; 392
 and Evere Abowtes here faste he lay,
 but he ne myhte spreden¹ he non way.
 and whanne the Enemy gan this Aspye,
 Towardis him faste Gan he to hye 396
 In liknesse Of that lady Gent
 wheche Flegentyne hyhte verament,
 and seide ' And thow wost becomen My Man,
 thy wyl wold I fulfillen than ; 400
 what that Evere that thow wilt do,
 3owre wille to haue whanne 3e liken so.'
 " thanne he hire Man becam Anone,
 and his saviour forsook thus sone ; 404
 and Sethen that tyme In-to this day
 hath he ben hire Man verray,
 Into this Owr Of Midday ful Ryht
 that I thus here Slepte In 3owre Syht. 408
 So that it behappede now this Cas
 That this Captein In his Chombre was :
 thanne Aperede there to hym Anone
 the Enemy In lyknesse Of hire thus sone, 412

Then the good
man

says what he saw
in his sleep.

The captain of
Come desired
Nasciens's wife
Flegentyne,

[1 ? spoken]

and the devil took
her shape,

and made him
swear allegiance
to her,

and appeared to
him in this
chamber,

- whiche he wende hadde ben Nasciens wyf,
 whom that he lovede with Alle his lyf;
 and as thing On Erthe he lovede so sore,
 Neþer Of Alle thyng he desired More 416
 thanne with hire to don Folye;
 and thus sone he gan to here Aplye,
 and on account of the Come captain's ain the storm arose. And to hire he Ran with A ful gret ber,
 and his Caytyve lecherie fulfilde ther, 420
 where-thorwh this gret tempest sekerlye,
 here-Offen it Cam, As ȝe sien with Eye.
 "Whanne this Caytyf thus hadde I-do,
 Then the fend took her own shape, Into hire Owne forme thanne torned sche hire tho, 424
 and seide that she wolde him with hire bere
 Evene As hire Owne Man whiche was there.
 thanne so gret drede hadde this knyht,
 whanne he be-held that fowle wyht, 428
 That Nethir On God neþer On holichirche
 he ne Cowde not thenken, ne non good wirche;
 lo! thus Sore disceyved he was,
 thorwh drede and sorwen In that plas. 432
 and carried off the captain, So the Enemy hym there took vpe Anon
 In hys Nekke, and with him gan gon
 like As ȝe both herde and Sye;
 So In My slepe dede I witterlye, 436
 As it tho plesede the goode lord,
 he it me schewed be his Owne Acord.
 and therefore the hermit wept and grieved "And whanne I sawh the Enemy the knyht so bere,
 thanne wepte I sore, As ȝe syen here, 440
 And Into the tyme that I waked was
 I ne hadde neuere Reste In this plas,
 Ne ȝit ne have for sorwe and drede
 whanne I say the Enemy the knyht so lede; 444
 For In myn herte I sorwe ful sore
 That the Devel thorwh sweche deseyt thore,
 and for the loss of the knight's body and soul. And thorwgh swich Misaventure,
 boþ^e lost body & sowle, I the Enswre. 448

and this is the Cawse Certeynlye
 that I slept here so stedfastlye
 whiles that the tempest dured here,
 thus Slept I In this Manere ; 452
 and thus hath the Enemy deceyved that knyht :
 Wherefore, gracious lord, of thy Myht,
 and it, Goode lord, thy wille it be,
 So On his Sowle thou have pyte." 456

The hermit prays
 God to save the
 captain's soul.

This Aventure Anon Abowten schewed was
 To Nasciens wif, & Opere In that plas
 that thike tyme with-Inne þ^e schipe were,
 the bettere from Synne to kepen hem þere 460
 and bettere serven here Creatour,
 and hym better worschepen & honour.

thus the schipe In the se gan to go
 On day & Oper, bothe two & Fro 464
 as the wynd it Gan to blowe,
 tyl at the laste with-Inne A throwe
 They Aryveden In gret breteyne
 At the Castel Of Caleph In Certeyne, 468
 whiche that Next to North gales was
 Of Al that Rem In that plas.

They arrive at the
 Castle Caleph.

whanne they weren Arevyn Echon,
 here Osteyowrs they maden forth gon, 472
 and Maden Redy here pavylowns,
 here hors, here Armures, here Akatowns ;
 & whiles thus besy they weren In Certayne,
 they lokeden Azens A Mowntaygne, 476
 they syen where that Comen two knyhtes
 On horsbak I-armed Evenen¹ Owt Ryhtes,
 and hem fayllede non thing, I vndirstonde,
 Sawf that non Glayves hadden they On honde. 480

As they prepare
 to land,

two knights come
 down to meet
 them,

[¹ MS. Evenene]

and whanne they seyen the knyhtes Comen prikyng so all armed,
 Azens hem they dresseden Anon thore, [sore, but without
 vppon here destreris forto Ride, swords.
 with tho knyhtes to Meten that tyde. 484

- thanne Axeden they the knyhtes Anon
 'what they weren, & whedir they wolde gon.'
 "Sire," quod these knyhtes, "Cristened we be."
 "Now, goode Sire, quod they, whennes be 3e?" 488
 thanne Answerid kyng Mordrayn,
 "And we ben Cristened, Sire, In Certayn,
 And In baptesme Cleped I was
 kyng Mordrayn, kyng of Sarraas." 492
 and when they know who Mordreins is, they welcome him,
 Thanne Anon Adown they Alyhte,
 bothe the kyng and Eke the knyhte,
 and seiden, "Sire kyng, welcomen 3e be
 Ful sekerly Into this Contre ; 496
 For In Many A place we 3ow han sowht
 3if we myhte happen to sen 3ow owht."
 Anon the kyng seide to hem Ageyn,
 "Now, leve Sires, whens Comen 3e pleyn?" 500
 "Sire Nasciens knyhtes forsothe we be,
 that hider Comen to Meten with the."
 "Me forto Meten?" quod the kyng thanne,
 "how was there war Offen Ony Manne?" 504
 "Sikerly, sire kyng, quod the knyhtes tho,
 here-Offen wisten we longes A-go ;
 For it is past Sixe dayes In Certeyn
 Sethen my lord told vs ful pleyn, 508
 that this day, Oper to Morwen with-Owten faille,
 Into this same port scholde 3e ful saylle."
 thanne spak the kyng with milde speche,
 "doth Of 3oure helmes, I 3ow beseche." 512
 And whanne that here vesages weren Overt,
 he knew hem Openly thanne Apert.
 Thanne was the ton Clamacydes,—
 Of wheche this storye Afor doth Rehers,— 516
 and the tothir knyht hyhte sir Naron,
 whiche was bothe kyng and qwenes sone,
 and therto A worthy knyht,
 As Often hadde ben proved In fyht. 520

The knights say
they are
Christians,

and when they
know who
Mordreins is, they
welcome him,

for they have
long sought him.

They are
Nasciens's
knights,

and he told them
Mordreins would
come that day.

Their names are
Clamacydes and
[leaf 66]
Naron.

- Thanne dide the kyng Of his helm Anon,
 And On fote with hem gan to gon,
 For the grette Ioye that there was
 Cowde non Man devysen In non plas. 524
- And the kyng hem kyste ful Often sithe
 whethir they wolde *oper* nolde, he was so blythe ;
 and as gret Ioye Of hem Made trewely
 As he hadde begeten them with his body. 528
- Whanne the knyhtes þat at þ^e see side were,
 behelden the Ioye that the kyng Made there
 to hem that he with Mette so,
 where-Offen Mochel they Merveilled tho, 532
- that the knyhtes wenten forth bedene
 to weten what this thing Scholde Mene.
 and whanne Ech *Oper* gan forto beholde,
 thanne was þere Ioye ful Manyfolde, 536
- Ful Mochel More thanne was be-fore.
- but whanne Flegentyne herde tellen thore
 that they weren hire lordis knyhtes,
 thanne to hem sche Ran Anon Ryhtes, 540
- and hem there kiste ful Often Sythe,
 So glad sche was, so Ioyful and blythe,
 that Neuere herte Of non womman
 Of so Mochel Ioye Cowde tellen than. 544
- thanne Axede sche aftir Celidoyne hire sone,
 3if Owht they wiste where he was be-Come.
- " Certes, lady, they Seiden Ageyn,
 3e scholen hem Sen ful sone Certeyn, 548
- both 3owre sone and Ek My lord,
 Al heyl and qwert, At On word ;
 For he him Ordeyneth with his Compene
 hedirward as faste As he kan hye. 552
- For he knew wel In ful Certeyn,
 this day *Oper* to Morwen to Meten 3ow pleyn :
 and there-fore hens scholen 3e not Gon
 Til he 3ow here visite Everichon." 556

Mordreins rejoices
 extremely at
 meeting them,

and his knights
 also.

Flegentyne comes
 to welcome and
 kiss them for
 the love of
 Nasclens.

She asks after
 Celidoyne,

and hears that
 both he and
 Nasclens are
 coming to meet
 her,

Of wheche tydinges the king was glad,
 And Anon his Ostoyours he bad
 'that his pavylouns Alle pyht they were
 In a faire Medwe besides there, 560
 Evene faste be the see side,
 that sire Nasciens pere he myhte Abyde;
 And Also that herberwed he myhte be,
 Sire Nasciens and al his Compene, 564
 and with hym Dewk Gaanort
 with them. that with him thedir Cam thor.
 And Anon diden the kynges Comandement
 Alle his Meyne With good Entent : 568
 For so ful of Ioye they weren sekerlye
 So that for Ioye hem thowhte they flye.
 And as they weren thus In werkyng,
 They Syen where Nasciens was Comeng 572
 Down of An hy Mowntaygne,
 and with him a gret Compene In Certaygne.
 Whanne the kyng that gan Aspye,
 Anon he horsed hym ful sekerlye 576
 And hise knyhtes Everichon,
 & Faste Azens this Nasciens gonne they gon ;
 Al so faste As they myhten Ride,
 Eche Man his hors prekede At that Tyde. 580
 thanne to-gederis Gonnen they Mete,
 and ful Often they kisten ful swete,
 and wepten for Ioye bothe harde & sore
 Alle the Compene that there wore. 584
 But of the teres and of the Wepying
 that the dewchesse Made Ouer Alle thyng
 whanne hire lord & hire Child sche say,
 for Ioye sche swowned ten sithes that day ; 588
 so Everichon wenden þat there was,
 for Ioye sche wolde han deid In that plas :
 ful gret Ioye was that Nyht
 that þe kyng made of Nasciens, I plyht. 592

and Duke Gaanort
with them.

Mordreins sees
Nasciens coming
to him,
down a mountaine.

They meet each
other,

and rejoice
extremely;

and Flegentyne's
joy is so great
that she faints
ten times.

and whanne they hadden sowped Al In fere,
 as to sweche Lordis belonged there,
 thanne þ^e kyng Axed Of Nasciens Certeyne
 how he fond his sone Celydoynge.
 and he told hym Al In fere
 "how In the Castel Of Galafort he fond hym there
 dispwteing Azens the Sarraynes
 Maistres Of the lawe, tho wethirwynes;
 but how that he thedir tho Cam,
 3it Enqwered he not Of non Man;
 but with this dewk I hym fond,
 As I do 3ow to vndirstond."

596 Nasciens tells
 Mordreins how
 he found
 Celidoyne,

600

Thanne Axede the kyng Of Celidoyne Anon,
 how Into that Contre he gan gon.
 "I schal 3ow tellen, quod Celidoyne than,
 how that I Cam to this good Man,
 and 3e welen lestene and herkene to Me,
 and Ek Al 3oure hole Compeyne.

and Mordreins
 asks Celidoyne
 how he got to
 Gaanort?

608

"Certeyn, from 3ow whanne I gan gon
 Into that vessel to-forn 3ow Echon,
 he tolde me that the same Nyht
 Cristes peple Ouer the Se wente Ryht
 drye vppon here feet As On the grownde,
 As I telle 3ow this Ilke Stownde,
 So paste I long thorwh the See,
 day and Other, with-Owten Compene
 Of Ony worldly Erthliche thyng
 sauf A brid that browhte me my lyveng:
 Every day Ones with-Owten les
 that brid to Me so gan pres.

612

Celidoyne tells
 how he went
 over the see,
 in a ship,

616

thus wente I forth bothe day & Nyht,
 tyl it liked Oure lord Of his grete Myht
 that at þ^e laste I Cam to Galafort,
 and to that Castel I gan Resort;
 but I hadde ferst longe ben In þ^e se
 Aftir goddis wille, as it scholde be.

620 and a bird
 brought him his
 daily bread,

624

till he got to
 Galafort.

628

“Whanne þ^e schipe was Comen to the lond,
 A man to me Anon there gan fond,
 There a man bade him leave the ship,
 ‘Go thou Owt Of this Schipe here;’
 but I hym not knew In non Manere, 632
 So that Owt Of þ^e schip I wente Anon,
 his Comandement Only for to don;
 and me thowhte he was A good Man,
 and took him to the Castle,
 For to-wardis the Castel wente he than. 636
 and whanne to the Entre that he gan go,
 Anon his fynger took he tho,
 And vpon the ȝate A Cros he Made,
 where-Offen gret Merveille thanne I hade; 640
 and made a blood-red cross on the gate,
 for the Cros becam blod Red
 vpon the ȝate In that sted.
 thanne seide this Man to Me trewlye,
 “wost þou what this doth signefye?” 644
 “Nay, sire, forsothe, thanne quod I,
 I knowe not þ^e Signefyaunce trewly.”
 “thanne vndirstonde thou Ryht wel
 that I have thus Markyd this Castel 648
 Aftir the Signe Of holychirche,
 For they with-Inne so scholen werche
 Ferst of Ony In this Contre
 holy chirche to worschepen In Eche degre. 652
 And vndirstonde that this Cros here
 Ne schal not faille In non Manere,
 But hem Availen It schal Algate
 that it beholden, bothe Erly and late, 656
 and therto ne scholen haven non sodeyn deth
 that it doth worschepen, and be the gate geth;
 and to the lord Of the Castel
 he may ben Sure to faren ful wel. 660
 “Thus the goode Man tolde Me
 that Cros there Made ful Sekerle.
 thanne be the hond he took me Anon,
 and In At the ȝate he Made Me gon, 664

- and browht Me Into the Castel fer *with*-Irme,
 and tyl Into A gardyne I Cam, he wolde not blynne,
 the wheche vndir the hyghe towr was ;
 and there A welle was In that plas, 668
 whiche was ful delitable and fayr to se,
 and swete and delicious In Alle degre ;
 And there fownden the dewk Gaanor,
 In whom the Enemy hadde Entred thor 672
 The same day In the Morwenyng,
 and browht hym in gret temptynge,
 and bereft hym Clene his Mynde,
 to Maken hym don thyng that was vnkynde ; 676
 For his Eldest Sone there took he Anon,
 And In that welle wolde han drenched hym son.
 whanne the goode Man beheld Al this,
 That so fowle wolde han don Amys, 680
 he bereft the Child Owt Of his hond,
 and blew In his Face, as I vndirstond.
 thanne thus sone he Cam to his wyt Ageyn,
 As I ȝow sey, Sires, now In Certeyn. 684
 “thanne this Goodman Riht Anon,
 Er he ferthere thens wolde he gon,
 he spreynthe that welle Alle abowte,
 and the Child there-Inne wesch *with*-Owten dowte ; 688
 and whanne he hadde thanne thus I-do,
 thanne þ^e Child In Clothes he lappede tho,
 and seide to dewk Gaanor, “there,
 behold this Child that thou sixt here 692
 Is now browht Owt Of the develis servage
 whiles he is A Child of ȝong Age,
 For Cristendom he hath Resceyved here ;
 therfore I Charge the In Alle Manere, 696
 that now from this day forward,
 Of Celydoyne and hym thou take good Garde.
 and troste the wel Now In Certeyn
 that I wolde not leven the, Celydoyn, 700

Then the man
brought Celidoyne
into the castle
garden,

where he found
the duke,
who was gone
mad,

and was trying
to drown his son
in a fountain.

The good man
saw the child,

and restord
Gaanort's wite.

He christend the
child,

and commended
Celidoyne to the
duke,

but for to bryngen the Only in Creawnce,
And thy Creatour to knowe with-Owten Variaunce "

" thus Cristened the Child þ^e good Man there,
And Me to Gaanor be-took Al in fere : 704

thus dide this Goode Man, with-Owten dowte,
that the Croys On the 3ate Mad with-Owte.

who would after-
wards do nothing
without him.

and sethen that tyme 3it hiderto
he¹ ne wolde Neyther Gon to ne fro 708

but 3if he hadde Me In Compene, y,
So mochel Ewere Aftyr he gan In me Affye.

Thanne Everyday I gan hym Schewe
The poyntes Of beleve vppon A rewe, 712

and ful knowlechinge and verite
Of the Ryht beleve ful Sekerle,

Celidoyne tells
also how he
expounded the
Christian faith to
Gaanor,

and Of Cristendom Everydel
As I haue herd told be holy Gospel. 716

" Thanne seide dewk Gaanor Anon to Me,
That In gret Ese scholde he Neuere be

Tyl he knewe the sothe verray
whiche were to holden the better lay, 720

whethir the Cristene lawe, Oþer Sarazine ;
thus faste In his wittes he gan devyne.

who then got all
his wise men
together,

Thanne Made he there A gret Semble
Of Alle the Maistres Of Sarrasene, 724

to see whether
they could
disprove the
Christian
doctrine ;

what they Cowden seyn to Cristen lawe,
Owther it depreven In Ony Sawe.

And Thus Maden We Many Asemble
for that same Cause ful Sekerle ; 728

and so Celidoyne
was found
disputing with
them.

and tyl it happed vppon A day
that theke dispetison 3e Comen & say.

" Now haue I told yow Al my destene,
In what Manere it hath happed with me 732

Sethen the tyme I parted 3ow fro,
How that Into this castel I gan go.

Now telleth me, And it 3ow plesse,
Of 3oure Aventures & Of 3oure Ese." 736

¹ i. e. Gaanor.

- Thanne began the kyng to preye
 To Sire Nasciens that he scholde seye
 what Aventures that hym come to,
 Sethen the tyme he wente hem fro. 740
 "Sire, be ȝowre leve, quod Nasciens thanne,
 I schal it Neuere tellen it to non Manne,
 but ȝif it In Confesciown be ;
 sweche thinges ben Many *per-Offen* sekerle ; 744
 but Of A Ieawnt I schal ȝow telle,
 swich A Cas with hym Me beFelle,
 Of wheche there ben In the Mowntayn
 Thre Grete towris I-mad Certayn : 748
 this, quod Nasciens, I kan wel telle,
 Alle the Cas how it be-Felle ;
 This is the sothe as I ȝow say :
 " whanne from Belik I Rod the ferste day, 752
 and to the Mowntayn whanne I was gon,
 thanne with this Ieawnt I Mette Anon
 that lay there and Abod his pray,
 as it was his Custom Every day, 756
 that from A port Cam Of the se,
 weyfareng men to wayten sekerle ;
 and hem wolde he slen Anon,
 Owther to his presown with him scholden gon. 760
 and Anon As he me Sawh Comen there,
 he me Gan to Assailen In his Manere.
 Thus lasted longe that ilke Melle
 be-twene hym & Me full Sekerle, 764
 tyl that I was so forfowhte
 That non lengere stonden I Mowhte.
 Thanne Cam Nabor, that was my knyht,
 and fond me there So wery In fyht, 768
 that me Cam forto seken there,
 and Slowh the Ieaw[n]t In Esy Manere ;
 and aftyr wolde he me han Slayn,
 For with him I wolde not tornen Agayn ; 772

Nasciens declines
to tell his
adventures,

but he will tell
about his fight
with the giant
Ferroyn.

This giant lay
in wait for
wayfarers,

and attackt
Nasciens,

who fought
till he was
exhausted,
and was rescued
by Nabor,

who afterwards
turned on him,

| | | |
|---|--|-----|
| | but Owre lord it Suffren Nolde, | |
| | that me there so slen he scholde ; | |
| | but thorw that grete lordis Myht, | |
| but fell down dead. | he fyl ded at my feet Anon ryht." | 776 |
| Nasciens relates the death of the lord of Tarrabel, | and After he tolde hym Everydel Of the deth Of the lord of Tarabel, | |
| | how that with thondir I-slayn he was, | |
| | and how that ded he lay In that plas. | 780 |
| but none of his other adventures. | but of Alle his Othere aventure | |
| | he nolde not tellen, I 3ow Enswre, | |
| | For non thing they Cowden do, | |
| | tyl there-Offen that he knew Mo. | 784 |

CHAPTER XLVI.

HOW MORDREINS DELIVERS JOSEPHES, IS STRUCK BLIND,
AND TURNS HERMIT; AND HOW CELIDOYNE IS MARRIED.

Hearing that Josephes and his Companions are imprisond by King Crwdelx, Mordreins summons him to give them up (p. 191), and, on his refusal, harries his country (p. 192). Crwdelx collects a host of 5000 men at Legwetone (p. 192), marches against Mordreina, and the battle begins (p. 193). The Pagans are getting the worst of it, when Crwdelx orders his men to set on Mordreins (p. 194). They wound him and throw him to the ground (p. 194), but Gaanor unhorses Crwdelx (p. 194). Nasciens charges them, and the North Wales men flee (p. 195). Mordreins orders a pursuit into their city; and by eve not one is left alive (p. 195). Mordreins attributes all his power to God, and delivers Josephes out of prison (p. 196). Thanksgivings are made before the Graal (p. 197), and, as Mordreins presses near to see "that blessed Seint Graal" (l. 250), a Voice warns him to dealst, and then a Hand takes away his sight (p. 198). He confesses himself a fool, but prays that he may live till the coming of Nasciens's ninth descendant (p. 198). This is promist him, and that then he shall have his sight restord (p. 198-9). He says he shall go back to Galafort, and marry Celidoyne to King Label's daughter (p. 200). As he cannot ride, he is carried in a litter (p. 200): the marriage is solemnised, and an heir, Nasciens, engenderd (p. 201). By Josephes's counsel (p. 202), Mordreins, after giving his wife and shield into Nasciens's keeping (p. 203), retires to a hermitage to serve God (p. 204). An Abbey of White Monks is founded there, and

many Barons come to see Mordreins, who lives 200 years and more, till Galahad comes (p. 204-5), as affirm myn Sire Robert of Borron—who translated this Story of Sank Ryall out of Latin into French by Holy Church's command (l. 496—500),—and Holy Church (p. 205).

Thus spoken they longe of this Matere,
and Gret Comfort to hem it was there
that hem god schewede so his Myht,
that departed weren Many A Nyht,
And so sodeynly to-Gederis I-Comen Alle,
Gret Ioye Amonges hem was be-falle.

Mordreins and
Nasciens rejoice
over their
meeting,

4

Thanne Axede the kyng After Iosephes Anon,
Into what partyes that he was gon.
thanne answered Nasciens to hym ful sone,
& seide, kyng Crwdelx hadde hem in preson done.
thanne answerid kyng Mordrayns Agayn,
“that vppon him wolde he werren ful pleyn,
And distroyen bothe Rente And lond,
and Al that Ewere he kepith In hond,
but zif he deliuere Owt Of preson
Iosephs and His Meyne Echon.”
and to this they Cordeden Alle,
what so Ewere there-Offen myhte befall.

8

and Mordreins
hears that
Iosephes has been
put in prison
by king Crwdelx.

12 They agree to go
to deliver him,

16 [leaf 67]

vppon the Morwen, whanne it was day,
he Comanden his payylouns to ben taken Away,
And Comanded his Ost Anon
to Maken hem Redy Everichon ;
and so Ryden they forth In Compenye
Tyl to Northgales Comen they Sekerlye.

20

and they start for
North Wales.

24

thanne sente he to kyng Crwdelx In haste,
“that the Crestene he deliuerede faste,
wheche he kepte In his preson
with-Owten Skele Other Ony Reson ;
and, but my biddynge he do, Certeyne
It schal hym Greven In Every veyne,
Other I schal hym putten In swich a place,
thens Owt to Comen schal he neuere han grace.”

Mordreins
summons
Crwdelx to give up
his prisoners,

28

32

- whanne these Messengers forth weren gon,
 and to kyng Crwdelx Comen thus son,
 and tolden him Clene his Message,
 which he refuses to do,
 and tells Mordreins to go out of his land.
- which took he In pryde and In Rage,
 'and Nolde ryht nowht don for his sonde,
 but Charged hym to gon Owt Of his londe.'
- whanne kyng Mordrayns here-Offen herde telle
 that kyng Crwdelx was so fekel and felle,
 Anon kyng Mordrayns gan to Owtraye,
 and Al the Contre gan for to Afraye,
 and brend bothe Castel and town,
 & there dide he mochel distrocciown.
- Instead, Mordreins makes war upon him,
- whanne kyng Crwdelx herde Of this,
 that kyng Mordrains dide so mochel Amys,
 after Alle his peple thanne sente he pere
 Into Alle Contres bothe fer & Nere,
 that to hym they scholden Come faste
 to the Cyte Of legwetone In haste.
- and Crwdelx gets his people together,
- and whanne thedir Assembled they were,
 be Acomptes .v. thousand w[e]ren there,
 what On horsbak and On foote,
 as here kyng dide hem boote.
- at the City of Legwetone,
 to the number of five thousand,
- and On the Morwe atte Owr Of pryme
 he him buskede forth betyme
 vppon the Cristene forto Ryde,
 So he hym Ordeynede At that tyde.
- and goes against the Christians.
- and whanne they weren Owt Of þ^e Cite
 the Mowntawnce Of half here Iorne,
 thanne Cam A paynem to þ^e kyng Anon,
 "Siker vs behoveth Everychon
 to vs forto taken Oure Armure,
 and þat Every man In him self be sure.
- He hears the Christians are coming,
- Lo, behold the peple Of Cristiente,
 how faste On vs the gynnen comen fle,
 A thowsend On ward here Mown 3e se,
 Of Men wel harneyse[d] In Alle degre."

Whanne these tydynges to kyng Crwdelx Come,

It was past pryme to-wardis the None ;
and anon he axede A paynem ful Certainle
what peple there was Of Cristienta.

72 and that there are
many of them.

"3e, sire, trewly, quod the Messenger,
Of Cristene is Gret peple ther."

anon the kyng to Armure wente,
and Ordeyned his batailles veramente,
and to Euerich Ordeyned A governour,
whiche him thowhte nedful In that stour.

76 King Crwdelx
arranges his
battallions.

and In the Ordeyneng Of his bataille,
the Cristene Of A Mowntayn discended sauns faille, 80
harneysed Cleme In Alle degre :

The Christians
come down from
a mountain,

this behelden the Paynemis sekerle,
and sire Nasciens here ledere was,
A worthy knyht, and ful of Gras.

84 led by Nasciens,

whanne bothe batailles Asembled were,
Atte Erthe was feld Many paynem there,
And a gret Cry Anon there Was
Of bothe Ostes In that plas.

88 who distinguishes
himself,

There A man Merveilles Of Armes Miht se,
Of sire Nasciens In Many degre,
And Also Of þ^e dewk Gaanor ;
So Manie Merveilles wrowhten they thor,
that wondir it was forto se
Of tho two worthi knyhtes sikerle.

92 and Duke Gaanort
does the same.

Thus tho two Batailles I-sembled were,
as to-forn 3e herden rehersen here :
there slowen they paynemis Manion,
that lyen there as dede As ston. ,
thanne Entrede In to bataille kyng Mordrayn,
with Many A knyht and Many A swayn ;
and so On bothe Sides fawht he sore,
and tawht the Sarrazines Of Cristene lore,
& swiche stowte strokes 3af he Abowte,
that Many paynem he Made to lowte.

96

100 Mordreins also
makes a great
slaughter,

104

- thanne kyng Crwdelx beheld Al this,
 hym thouhte that pley wente Al Amys;
 to the annoyance
 of Crwdelx,
 who sets his men
 at him. And Comanded his Men Anon In hye, 108
 "werre 3e faste vppon this Man;
 And that he ne skape 3if 3e kan,
 but him 3e sle, & saveth hym Me
 that he not Askape In non degre." 112
- Whanne they herden here lord sein so,
 Azens kyng Mordrains Gonne they go,
 and what with swerdes and with spere
 they huntun kyng Mordrayns ful sore there, 116
 and so Many woundes On hym he bar,
 that Merveille was they ne hadde slayn him thar;
 He defends him-
 self well, and Evere he defended him As A man
 So Merveillously, that it was wondir than 120
 that Evere Ony man Of his Age
 Scholde haven half so moche Corage;
 but is nearly
 killd,
 when Gaanort
 comes to his
 rescue, 3it Sekerly slayn scholde he han be
 Ne hadde dewk Gaanor ben Sekerle, 124
 that thedir Cam be Aventure,
 to Rescu goddis knyht, I the Ensure.
- And whanne that he say kyng Mordrayn
 On the Erthe ligen In Certeyn, 128
 and vnder-nethen here hors feet,
 Into that part he prekede Also skeet,
 and his swerd On lefte he lyft vpe there,
 & Mette with kyng Crwdelx In Evel Manere; 132
 and strikes down
 kyng Crwdelx. so he smot hym On his helm An hy,
 and sore hym wowndid & bitterly,
 that Owt Of his Sadel he fel ful son,
 and Rescu hadde non oper for hem Echon; 136
 but Atte Grownde As A ded Man lay,
 which was to hym A sory play.
 and whiles the dewk Gaanor fawht so,
 Sire Nasciens In to that part gan go; 140

- There As kyng Mordrayns was holden down,
 Amonges hem he prekede As A fers lyown, ✓
 and disparpoilled that Meyne Anon.
 Into that pres he gan forth gon, 144
 and On bothe Sides leide On so faste,
 that Made the fir owt of here Eyen breste.
- and whanne they of North gales gonne be-holde
 that here Lord At the Erthe lay Colde, 148
 and wowedd Evene to the ded,
 and Myht not Remwen owt of þat sted,
 thanne dismayed weren they Everychon,
 and to here hors they fledden Anon, 152
 and homwardis gonnen to fien wel faste,
 whanne Owt Of þat Ost they myhten breste.
- And thus As ȝe han herd now here,
 They of Northgales Scomfited were. 156
 thanne whanne kyng Mordrains sawh hem fle,
 Thanne Riht Anon Comanded he
 That Of hem scholde Askape not On,
 but Into the Cyte After hem Gon, 160
 and that with-Iune with hem ȝe be,
 what so befall In Ony degre.
- they fulfilden the kynges Comandement,
 and aftir they preken verament, 164
 Tel they Comen to that Cyte,
 and In with hem Entrede Certeynle,
 So that there Amyddes the stretes,
 Of paynemis they Maden ful gret hepes, 168
 that non Man non grownd ne myhte Sen there,
 but Al keverid with blood Every where ;
 For there was so gret Mortalyte,
 and Of paynemis ded so gret plente, 172
 For so sore that day they fowhte,
 that of miscreaunt ne paynem they ne Rowhte ;
 but long Er that it was Eve that day
 Neȝer paynem ne Miscreant ȝere lefte In fay, 176

Nasciens dashes
in among them
like a lion,

and the North
Wales people run
away.

The king (French,
Nasciens) orders
a pursuit,

and they follow to
the city,

and make an end
of the enemy,
in the street

- but dede they weren Everychon,
 That on lyve ne lefte not On.
 At Even whanne Mordrayns Cam to his Ostel,
 his Meyne that he trosted ful wel 180
- Mordreins's men
 praise his valour,
 Seiden, "Of ȝoure Age was neuere Man non
 that swiche Merveilles myhte werken As ȝe han don."
 thanne seide to hem the kyng agayn,
 "It was neuere I, lordinges, In Certeyn ; 184
 For he that alle strengthes ben herberwed Inne,
 Me hath deliuered from Paynemis Gynne ;
 and ȝif ȝe supposen it In Me trewelye,
 Sekyr the thinken On me folye." 188
 thanne On-armed they hym Anon,
 And On hym fownden wowndes Manion,
 So that Abascht the weren ful sore ;
 So many woundes he hadde thore. 192
 Thanne gonnen they Axen Of his Chere,
 and how that he felte his herte there,
 he seide that harm felte he Non
 Of As Many woundes As hym weren vppon. 196
- He releases
 Joseph from
 prison,
 Thanne took he Iosephs Owt of preson Anon,
 and with hym his feleschepe Everychon.
 whanne Iosephes was Comen to þ^e paleys,
 Aȝens hym the kyng Ran & wolde not ses, 200
 and for gret Ioye Often hym kyste,
 for wel he loved him, and that he wýste.
 thanne Iosephes Axede hym Anon
 what Made him Into tho partyes gon, 204
 and the kyng hym took On Syde
 Fer from his Meyne At that tyde,
 and tolde him Al his Aviciown
 that be Nyht he hadde In Sarras town ; 208
 "this, Of My Cawse was the comenge,
 I sey ȝow, Iosephes, with owten lesenge."
 Iosephe asks
 about Crwdeix,
 "how is It thanne Of Crwdeix the kyng
 that vs putte In to presowneng ?" 212

- "Sire," quod kyng Mordrayns to hym Agayn,
 "This day In bataille was he slayn ;" and hears he is
dead,
 and told hym Of Al the victorie
 That God hadde sent hem sekerlye. 216
 thanne seide Iosephes to hym ful sone,
 "Lo, Sire, how the goode lord kan done,
 how goodly he schewet his powere
 Amonges the Cristene that so fewe were, 220
 Azens þ^e kyng of Northgales to han victore,
 and he In bataylle to be slayn sekerlye."
 that Nyht In the Cite weren Esed Everichon,
 Alle the Cristene be On and be On ; 224
 And vpon the Morwen they Resen alle,
 And on knes there gonne they falle They all go to
give thanks before
the Graal Table.
 To-fore the table of Seynt Graal ;
 there Maden they here preyeris, boþ^e gret and smal, 228
 And thankede Owre lord god of his Seignourie
 Of that he hadde sent hem victorie,
 And of the Conqwest of Northgales kyng :
 thus to god maden they here thankyng. 232
 and Iosephes, that of the Cristene, Maister was, Josephes goes to
perform his
service before it,
[¹ reuesten ? Fr.
fr. reuestue]
 him gan to Reversen¹ In that plas,
 and to-fore the holy vessel he wente 236
 To sein his Masse there presente,
 As he was wont with devocyown
 with Manye an holy Orysown.
 thanne kyng Mordrayns, þat longe desired hadde he
 Apertly the Seint Gral forto se 240
 ȝif it Ony wyse ben Myhte,
 the Nerre he dressed hym to haven A syhte,
 Nerrere than he scholde han do,
 & Anon A vois Amonges hem cam tho 244
 That Openly seide to the kyng,
 "Go thou non ferthere for non thyng ;"
 but ȝit Cowde þere neuere tonge talle,
 Ne herte Nethir thinken ne spelle, 248
and Mordreins
presses too near to
look at the Graal.
A voice tells him
to come no nearer,

but in his desire
 he still presses
 nearer,
 the gladnesse and þ^e desir Sekerle
 that blessed Seint Graal for to se ;
 So that he drow hym Ner and Ner,
 whiche Sore him Aftyr for-thowhte ther ; 252
 and thus sone there discendid On
 that his syhte benam hym Anon,
 till his sight is
 taken away,
 and all his power. and Ek his power and his Myht Also,
 that myht hadde he neyther to stonden ne go, 256
 Ne Onnethis Ony membre to Meve ;
 lo, what he dyde his God to greve.
 whanne he Sawh Oure lord Avenged so be
 On hym for his trespas there Openle, 260
 For he hadde broken his Comandement
 A-forn Alle the peple ; he seide present,
 “ A, Iesu Crist, ful swete lord,
 Mordreins con-
 fesses his folly
 and sin, thou hast me Schewed thorwh thy word 264
 that A fool I am thorough my trespas !
 A, swete lord, I besече the Of gras !
 and, good lord, that thou hast me sent,
 It pleseth me ful wel In myn Entent. 268
 Now, worthy Iesus, lord of gret Renown,
 that 3e wolden graunten me for my Gerdowen
 For my symple and powre Servyse,
 and prays to live
 till Nasciens's
 ninth descendant
 comes, that I ne deye not In non wyse 272
 Tyl that þ^e goode knyht of þ^e Nynthe degre
 Of Sire Nasciens that I Myht se,
 whiche þ^e Merveilles of Seint Graal schal do,
 that he may
 welcome him. that I mowe sen hym to-foren me go, 276
 that I myhte hym bope Clippe & kisse,
 And that were mochel of my worldly blisse.”
 whanne the kyng hadde mad this preyere,
 Anon A vois he gan there here, 280
 And seide : “ dismaye the not, sire kyng,
 For God hath herd thin Askying,
 and thy wil fulfild schal be
 Of þat thou desirest ful Sekerle. 284

- For deyen schalt þou nowher here
 Tyl that knyht to-foren the Apere ;
 and what tyme he Cometh to the,
 thy sihte Azen schal ȝolden be 288
 that thou schalt se ful Openly
 Alle Manere Of thing þat is the by ;
 Ek thanne Of thy woundes heled schalt þou be,
 and not to foren, sire kyng, Sekerle." 292
 thus the vois to hym seide there,
 and him thus be-hyte In this Manere,
 that theke knyht he scholde se
 whiche that so moche desired he. 296
 and as Only the vois there Mente,
 It were foure persone veramente,
 Of Iosephes and his fadir Iosephe,
 Nasciens and Celidoyne An hepe. 300
- And whanne the servise Was Al I-do,
 the holy vessel they worschepeden Alle tho ;
 and whanne they hadden so I-don,
 To kyng Mordrayns they Comen Anon, 304
 and axeden how it stood with hym
 Of Alle hise woundis so sore & Grym.
 thanne he Answerid hem Anon,
 " Certes, he seide, my sihte is gon, 308
 and Al my power Is me bereved
 that Onnethe may I steren membre ne heved,
 For þ^e grete Forfet that I haue do
 sethen to this place that I gan go, 312
 For that I desirede forto se
 thing that nowht belonged to me,
 therefore this veniawnce here sekerly
 On me Oure lord hath taken Openly. 316
 And I to ȝow here now make surawnce
 that there nas neuere thing so mochel to my plesauce
 as that is now this sonde ful sikerle ;
 For now wel seker here may I be 320

and he shall live
till that knight
comes,

and then he shall
be made whole.

Only Joseph,
Josephes,
Nasciens, and
Mordreins hear
this voice.
(The French gives
Mordreins instead
of Celidoyne.)
[leaf 68]

Mordreins tells
his people what
has befallen him,

and that he is
content it should
be so.

- that me Oure lord for his Child doth holde,
that Of My sinnes me Chastiseth Manyfolde."
- But they lament
very much. Thanne Gonne they wepen Alle In fere
For the repentaunce the kyng hadde there; 324
thanne axeden they him what he wolde do.
he seide 'that to Galafort thanne wolde he go,
For he wolde maken that Maryage
Of Celidoyne and þ^e Maiden Of high parage, 328
which was the kynges dowhter label,
An Onest Mayden, and I love hire wel;
for this is be Goddis Ordenance
that it thus scholde be *with-Owten* variaunce; 332
and that liked hem Alle ful wel to do;
Thanne forth to galafort gonne they go.
- Mordreins's queen
Sarracynte Anon whanne that Sarracynte the qwene
knew how it stod al be-dene, 336
Gret sorwe & deol þere gan sche Make
Anon Ryht for hyre lordis Sake,
and so diden al the Baronage
that Ouer weren Comen at þat passage; 340
For the kyng so hadde lost his syht,
and therto Of Alle his Membres the Myht;
so diden Nasciens & dewk Gaanore,
For his deseise wepten they ful sore. 344
and In Middel Of Al here Morneng
they browhten An hors to the kyng,
And An horsbak Setten hym there;
but power to sitten hadde he In non Maner. 348
and whanne the Barowns behelden this Syht,
that On horsbak to Sitten hadde he non Miht,
A lyter they maden there Anon
that the kyng mihte forth Inne gon, 352
and Evene thus In this Manere
the kyng to Galafort ladden they there.
- where Celidoyne
is married to this
maiden, that Same day, Schortly to telle,
Celidoine to this maide was wedded ful snelle 356

- whiche was the dowhter Of kyng label,
 and 3oven hem p[o]cesciowns Manye & fel,
 and seaid hem Into North gales lond,
 kyng of that Rem As I vndirstond ; 360
 So that .viij. dayes lasted this Mariage
 Of tho two Children Of high parage,
 and ful gret Ioye there was to se ;
 but not so mochel as there scholde han be 364
 as 3if the kyng hadde ben In hele ;
 Of Iustes ne playes nowher ny so fele.
 and whanne this Mariage An Ended was,
 As there it happede thorwgh goddis gras, 368
 whanne tyme Cam, As god it wolde,
 an Eir they Engendreden bothe faire & bolde,
 which A myhty man was In tyme Comenge,
 and Of A foreyn lond he was Mad kynge, 372
 and Aftyr his Graunt-fadyr to fore,
 Nasciens was he Clepyd thore,
 lik As be the devyn Schewenge
 was browht to Nasciens In his slepynge, 376
 lyk As he sawh In that wryt there
 which was hym browht In preve Manere.
 whanne this Maryage was Al I-do,
 thanne seide kyng Mordrains to his barowns tho, 380
 that non lengere with hem wolde he dwelle.
 “ what is thanne, Sire, to don, 3owre wille ? ”
 “ that Schal I sein here riht Anon
 to 3ow lordynges now Everychon ; 384
 and aftir Iosephes that 3e sende
 that me may Conseillen Into good Ende.”
 thanne to Iosephes gonne they gon,
 & preiden hym to Come to þ^e kyng Anon ; 388
 and he forth Cam with-Owten taryenge
 to weten the wyl Of Mordrains the kynge.
 and whanne þ^e kyng hym herde there,
 he him Axede In this Manere, 392

with great
rejoicings,

and they beget an
heir,

called Nasciens,
as was prophesied
to his grand-
father. (1. Narpus
(Fr. *Marpus*).
2. Nasciens, p. 91.)

Mordreins tells
his barons that he
is going to leave
them,

and sends to fetch
Josephes
to ask his advice,
whither he may
retire from the
world

- "Sire, of Cownsail I wolde 3ow pray
 what is best to don In Ony way,
 for I wolde that 3e wolden Conseillen Me
 Where I myht ben In place preve, 396
 Away from this peple here
 and the troubles that scholen ben trowbled In diuers Manere,
 of his kingdom. whiche that were gret Noysaunce to Me
 Amonges hem thanne forto be, 400
 for to me scholde it not elles do
 but Angwisch, peyne, & Mochel wo."
 "Sire, quod Iosephes to hym Ageyn,
 Of this Cownseil I wele 3even 3ow fayn ; 404
 For besides in this forest here
 An hermyt newliche is herberwed there,
 which is A Man bothe holy and Able,
 and with him to be, for 3ow it were Covenable." 408
 whanne the kyng this word herde,
 ful joyfully thanne he ferde,
 and to Iosephes seide thanne certeinle,
 "Sire, my pastour, I wot wel 3e be, 412
 that my sowle schal defende from my fon ;
 Now, good Sire, lede me thedir Anon
 where I may Enden my Servise
 to my lord god, that high Iustice, 416
 Is As mochel as that I may
 wit my tonge him serven from day to day ;
 For of Alle myn Othere myhtes and powere
 as his other powers have been taken from him. ful clene hath he me berefte here. 420
 lord, I-worschepid mot thou be
 Of Al that Evere thou hast sent Me ;
 and whanne thy wille is, me to Restore
 to myn Syhte As I hadde to fore." 424
 Thus ful longe spak kyng Mordrayn
 He takes leave of his barons, and To Alle his barowns In Certein,
 and took leve of dewk and knyht ;
 for on the Morwen he wolde forth Riht. 428

and to hem he seide Everichon,
 "be me taketh Ensampl Alle Anon,
 that 3e offenden not 3owre Creatour
 be day, ne be nyht, neþer In non Owr;
 and 3if 3e don As I 3ow say,
 than seker mown 3e ben Everyday,
 Into what partie where so 3e gon,
 3e scholen han victorye of 3oure fon.
 And 3if In ony peryl that 3e be,
 he wele 3ow deliueze ful sekerle;
 and as Of Sarracynte, my qweene & wyf,
 which that I holde a ful good womman Of lyf,
 I 3ow alle preie ful hertyle
 that to hire good kep taken ye,
 and hire to don worschepe In Alle Manere
 As to 3owre worldly lady here;
 For therto ben 3e bownden Echon
 be the legauunce 3e han me don.
 and 3e, sire Nasciens, my brothir dere,
 that Of Alle othere to me most chere,
 I 3ow herteliche now beseche
 for my wyf, with mylde speche,
 whiche that your Owne Soster Is,
 that be non wyse sche fare Amys;
 and pat 3e loven hire wel & hertyly
 As A good womman and a worthy;
 and 3if Ewere 3e lovede me,
 so loveth hire In Alle degre;
 and that 3e welen kepen In worschepinge
 My scheld, þe which I with me gan bringe;
 wheche scheld, as 3e wel knowe,
 In bataille I bar ful Many A throwe,
 and specyaly that ilke day
 whanne Tholome we token In fay;
 and loketh that this scheld 3e kepen as trewly
 as 3oure herte with-Inne 3oure body;

bids them be
 warn'd by his
 example not to
 offend their
 Creator.

432

436

He commends
 Sarracynte his
 queen to their
 care,

440

desiring them to
 honour her as
 their lady.

444

To Nasciens he
 says,

448

'I beseech you for
 my wife

your sister,
 that you will take
 care of her,

452

and love her
 heartily;

456

and my shield
 which I have
 carried through
 so many fights,

460

keep it as the
 heart in your
 body,

464

| | | |
|--|--|-----|
| then shall you always have the victory. | for ho so Ewere In bataille it bere, he schal have vittorie Every where; and for this cause, brothir sire Nascien, I 3ow it betake A-forn Alle Oþer men, For 3it In tyme Comeng scholen 3e se, Many myracles þerby wrowht scholen be." | 468 |
| | And In this Manere Mordrains the kyng, his wif and his scheld betook In keping To sire Nasciens, his brothir dere, | 472 |
| Mordrains goes to the Hermitage, and so after, for his sake, | and remwed on þ ^e Morwe, Alle In fere, To the Ermytage, to that good man of whiche that Iosephes to him spak than ; so that for love of kyng Mordrayn, with-Inne schort while þere In Certayn, | 476 |
| a fair abbey is founded there, | A fair Abbey I-mad there was, and a ful gret, In that plas ; so I-fowndid was it there with white Monkes in faire Manere ; For Often sethen Entrid was þ ^e kyng, thedir to him cam Many A lordyng, | 480 |
| for many lords and barons join the king. | and manye of his barowns Also, with him to dwellen for Ewere mo ; so that in theke Abbey dwellede stille þ ^e kyng Al so longe As he was blynd, | 484 |
| Mordrains lives there as long as his blindness lasts, which is till Galahad comes to see him, | Tyl that Galas to forn was bore, (Of wheche we spoken of here-to-fore, whiche scholde comen of Nasciens lygne, the Nynthe, as 3e herden Of told to fore tyme,) which that A worthy knyht scholde be, & to þat Abbey Mordrains scholde comen to se ; | 488 |
| as is told in the story of Sank Ryal, and also by Messire Robert of Borron, who translated the story out of Latin into French. (l. 497—500 not in the French.) | and ek to visiten, as it seith here, the story of Sank Ryal In this Manere ; and also as myn sire Robert of Borron, Whiche that this storie Al & som Owt Of the latyn In to the frensch turned he, be holy chirches Comandement sekerle ; | 492 |
| | | 496 |
| | | 500 |

and as holy chirche Afermeth Also,
 how longe king Mordrains lyvede þere tho,
 Two hundred ȝer & More Aftir sire Nascien,
 As this holy storye Reporteth then,
 Tyl that Cam the Nynthe persone yn londe
 Of Nasciens kynde, now ȝe vndirstonde,
 of wheche that Galaaz was his Name,
 a ful worthy knyht, And of gret fame.

Mordreins lives
 200 years and
 more till Galahad
 comes,

504

the ninth of
 Nasciens's line.

Thus lefte the king In that Abbey,
 And Nasciens In Galafort Sekerly
 dwellyng with dewk Gaanor,
 and mochel Cristene peple with hem thor,
 bothen of dewkes and of Chevalrye,
 and of worthy men a gret Compenye,
 that weren ful Redy for to fyhten
 For the love of Crist god Almyhten,
 Aȝens the Miscreantz bataille to bede
 where so they weren In Ony stede.

508

Nasciens lives
 with duke
 Gaanort at
 Galafort,

512

with many good
 men,
 ready to fight
 for the love of
 Christ against
 the Infidels.

516

CHAPTER XLVII.

OF JOSEPHES IN CAMELOT, AND OF KING AGRESTES'S TREACHERY AND DEATH.

Josephes and his Company leave Galafort, and arrive at the great City Kamaalot, where all the paynim kings are crownd (p. 206). He preaches the Name of God, and converts 1050 Saracens (p. 207), at which their king Agrestes is so grievd that he plots how to bring them back to their old faith, and is baptized himself with false intent (p. 207-8), the Devil being closed up in his heart (p. 208). Josephes leaves twelve of his 'Cosynes' in charge to teach the people of the City, and sets out to Scotland with his father, &c. (p. 208-9). King Agrestes sends for his chief lords, who are all false Christians, and plots with a false knight Landoyne to set up a Cross in his room, and kill every one who will worship it, but let the deniers of it go free (p. 209-10). On pain of death they make many deny it, and kill those who won't (p. 210). Then Joseph's twelve relatives are stript, dragd through the streets, and their brains batterd out on a Cross

(p. 211). A wooden Cross is also dragd through the City (p. 211); and the King is satisfied, but immediately goes out of his wits, strangles his wife and child, kills his brother, raves about the street (p. 211-12), and then dies (p. 212). The people send for Josephes; he comes and buries the Martyrs, whose Cross remains red till Arthur's time (p. 212), and is called *The Red Cross* (l. 240, p. 212). Josephes orders all paynim temples and images to be destroyed (p. 213), has a Church built to St Stephen, brings the people back to Christianity, and then leaves them (p. 213).

- whanne Iosephes say þat Mordrains þ^e kyng
 was I-browht to his dwellyng,
 And Nasciens belefte with Gaanor
 that Of Galafort was dewk thor, 4
 than Iosephes departed thenne In hye,
 and with him his Compemye
 and Of his kynnes men Also,
 Abowtes In the Contre forto go, 8
 the holy Ewangelye forto preche,
 and the peple, Of Christendom to teche.
 anon from Galafort gonne they go
 & at Nasciens and þ^e qwene here leve token tho, 12
 and At Alle Othere knyhtes In fere.
 thanne forth here weye wenten they there
 Into Manye A stronge Contre,
 to prechen the peple ful certeinle. 16
 thanne to a Cyte they comen, God wot,
 which was tho Clepid kaAmalot;
 and this the Richest Cite was
 Of Alle breteygne In Ony plas, 20
 and Ek it was of sweche bownte
 that Alle kinges weren crowned þere Sekerle,
 whiche that weren of paynem londe,
 In þat Cite As I vndirstonde, 24
 For it was more had In worschepinge.
 thanne ony oper Cite with-owten lesynga.
 In wheche tyne whanne Cristene thedir come,—
 Iosephes and his Compemye Alle & some,— 28

Josephes and his
 company leave
 Galafort,

and go into the
 country to preach
 the Gospel,
 and teach
 the people
 Christianity.

They go into
 many strange
 countries,

and come to the
 city of Camelot,

which is the
 richest and most
 beautiful city of
 all Bretagne,

and all the pay-
 nim kings were
 crown'd there.

there was A lord, And Ek was he kyng,
 the moste fers Man In this world levyng,
 and his Riht Name was with-Owten les
 properly there was he Clepid Agrestes ;
 and whanne Iosephes was Entred there,
 & his Compenye with him Alle In fere,
 ful faste gan he preche ful sekerlye
 the Name & þ^e power of God Almyhtye.
 And thiike tyme Abowtes kamaAlot pere Nero
 but Miscreawntes Every where,
 That, so as Goddis wille it was,
 thiike day Converytd was In þat plas
 A thowsend & Fyfty Sarrazines
 that to fore tyme weren wethir-wynes,
 and Torned to the Cristene lay,
 & forsoken Sarrazines for Evers & ay,
 and Al here false Miscreaunce
 that to fore they kepten with Mischaunce.

whanne that this kyng Agrestes
 beheld his peple with so gret pres,
 and that so Manye Converytd were,
 where-Offen ful Sorweful was he there ;
 þefore so gret sorwe thanne took he,
 that to Mannes herte non grettere myhte be,
 For he was the falsest Creature
 That In this world lyvede, I the Ensure.
 Thanne thus bethowhte hym this fals kyng
 of a fals tresown Anon be Coniectyng,
 and thus to him self he gan to say,
 "how may I best werken this ilke day ?
 For so mochel peple I-torned there Is
 From my lawe now with-Owten Mys,
 that I ne wot how to do,
 so manye of hem ben now Ago ;
 For Of hem ben More than we,
 therfore Cristened now wil I be

Here lives a
 most fierce king,

32 whose name is
 Agrestes.

Josephes begins
 to preach the
 36 Name of God,

40 and converts
 1050 Sarraains in
 one day,

44 who forsake their
 former false faith.

King Agrestes is
 extremely grieved
 48 to see so many
 of his people
 converted.

52 Being the falsest
 man in the world,

[leaf 69]
 56

he determines
 within himself

60

64

to be baptizd,
with treacherous
intent,

In semblaunce and In significaciown,
Cristened to ben he fals Assumylaciown."

and whanne þat Iosephes thens was gon,
thanne supposide he sone Anon—

68

that he may by
management and
fear recover his
people to their
old faith when
Iosephes is gone
away.

what he preyere and Manasyng—
his peple Aȝen to his lay to brynge,
& what for drede Of deth and veniaunce
to bringen hem to here ferste Creaunce.

72

He is baptizd,

And thus On the Morwe I-cristened he was
Of Iosephes In that Same plas,
In distroction Of his Owne lif
To Endles payne with-Owten stryf.

76

and the people
rejoice,

thanne ful glad was the peple tho,
For In goodnesse they wenden he hadde it do,
and wenden he had ben trewe Cristen Man ;

but it is all for
treachery,

but Al for falsnesse was It than,
and As A fals Crestene Aperid he there,
The peple to discayven Everywhere,

80

for the devil is in
his heart,

For the devel was Closed In his herte
that from hym nolde neuere asterte,

84

and keeps him
from all good.

and lette hym from Alle dedis goode,
& torned hym from God þat deyde On Roode ;
So that the peple Cowde not Aspye
his Falsnesse nethir his trechorrye ;

88

that ȝit so b'encheson Of the kyng Anon
thorwgh þe lond weren Cristened Everychon.

Iosephes baptizes
all the city,

thus Iosephes .viij. dayes Abod there
Til Al that Cite I-Cristened they were,

92

leaves 13 of his
Comyns there,

and Of his Cosynes he lefte there twelve :
So that thens he wente hym selve,
and Charged theke .xij. Alle In fere

to teach the
people,
and keep them
from falling
back,

the peple Of Cite to Enformen there,
and to techen hem In Swich degre
that In hem the devel non more Entren scholde he,
hem forto torne to here Olde lay :

96

thus bad he hem prechen Every day.

100

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20
12
2

And whanne thens whanne he was gon,
Iosephes & his fadyr & his Meyne Echon
Into the partye of scotland Sekerlye ;
thanne this Agrestes, ful of Envye,
vppon a fryday ful Sekerle
Sente Abowtes Al his Contre
For Alle the grettest of his lond,
that faste to hym scholden they fond.
For so mochel he knew Of hem Anon,
that fals Cristens weren they Everychon.

and then goes to
Scotland.

104

Agrestes sends for
his nobles,

108

who are all
false Christians
like himself.

thanne whanne they weren Comen with-Owten faille,
to hem he discurde his Cownsaile.

112

He bids one man,
Landoyne,

thanne was þere On that Landoyne hyhte,
A ful fals man, & Of gret Myhte,
And to hym thus seide this Agrestes
“þe mosten me helpen In My deses.”

116

help him in his
design,
which Landoyne
promises,

“Sire, quod this Landoyne thanne,
þe knowen I am þoure Owne Manne,
þerfore to me seith what Evere þow liste,
For Onlych to me Mown þe Triste ;
and, be It wisdom, Other be it folye,
I Schal It don, Sire, sekirlye.”

whatever it is.

120

Thanne seyde the kyng to hym Ageyn,
“My purpos schal I tellen þow pleyn,
and what I thenke forto don

124

Agrestes wishes to
make his people
desert
Christianity,

Of myne liges now Everichon,
Only to Maken hem tornen Ageyn
to Owre ferst lawe, Sire, In Certeyn.
for the lawe þat I have Resceyved now,
In manye partyes it doth me Rewe,
but I hate it More now Certainly
thanne Ony Worldly thing trewely ;
and for I se wel that it stont so
that my peple I may not Ouergo
with-Owten strenkthe Of myn baronye,
þerfore Aftir þow sente I In hye.

128

for he hates it
more than any
earthly thing,

132

therefore he has
sent to consult
his barons.

136

X

- thus werken wile I ful previle,
 And senden Aftir this Meyne
 Into My Chambre be On And On,
 thus prevyly Alle scholen they gon ; 140
 And there A Cros scholen we Make
 Onlyche for the Cristene sake ;
 and wheche Of hem hit worschepe do,
 be-twixen vs we scholen hem slo ; 144
 and tho that welen forsaken hyt,
 Of here dethes scholen they gon qwyt."
 herto Acordede landoyne Anon,
 "Sire, 3oure wille schal be don, 148
 For I Acorde to 3owre Cownsaile ;
 and, sire, I trowe it schal Availle."
 Anon they senten ful Certainle
 Aftyr the grete Men Of that Contre, 152
 and thus, be here fals purposing,
 tho that to hem not wolden ben Assentyng,
 beheveded On Aftyr Anothir,
 As wel the soster as the brother, 156
 thus tyl Manye they hadden Ouergon
 Of goddis peple ful gret won ;
 & Manye Opere that weren but of tendre Age
 Tooken A3en to here ferste homage, 160
 for drede of deth, to here ferste miscreAunce ;
 this was to hem A fowl Meschaunce.
 and whanne the kyng thus hadde Ido,
 the xij goodemen thanne took he tho 164
 which weren Of Iosephes kynrede,
 and towardis þ^e deth he dyde hem lede,
 and seide to hem pleynly Anon,
 "that ded scholden they ben Everychon ; 168
 but 3if here Goddis worschepen they wolde,
 distroyen he wolde hem bothe 3onge and Olda.'
 thanne they Answerid him Ageyn,
 "that wolden they neuere don In Certeyn ; 172

He proposes to
bring the people
in, one by one,
to his chamber,
where is erected a
great cross,

and whoever
worships it
shall be killed,
while those that
deny it
shall save their
lives.

Landoyne
agrees to this,
and thinks it will
do.

Through this
treachery many
men and women
are beheaded,

and many others
are frightend
back to their
old faith.

Agrestes
threatens to
destroy the 12
men of Joseph's
kindred,
unless they give
up their faith.

| | | |
|---|---|--|
| for drede Of deth, neþer Of othir thing, Neuere wolden they forsaken hevene kyng. and whanne the kyng herde here talkynge, Anon with-Owten More taryonge he dispoiled hem Everichon, and hors Comanded to bryngen Anon, and hem drowh thoruh that Cyte atte hors Ars ful sekerle, To A Cros that Josephes Ordeyned there At the Entre of the Cyte In his Manere ; and took On Of hem þere Ryht Anon, & to that Cros bond him thus son, and with grete Malles Of Irne tho Mochel sorwe he dyde hym do ; and so there beten hym vppon þ ^e heved that On þ ^e Cros Al his Brayn beleved : And thus I-Martered Alle xij they were At thyke selve Cros Evane Ryht there. So that It happede, With Here blood and with here brayn that there stood, the Cros Everowned was Abowte, that it to be-holden it was gret dowte ; So that the Cros be-Cam Al Red Of þ ^e blood [þat] was sched In that sted. thanne the kyng Agreed he was Of the veniawnce In that plas thanne to the Cyte he Entred Agayn, and Of tre he fond a Cros ful pleyn ; thanne Camanded (<i>sic</i>) he Ryht Anon that Cros Awey forto be don, and ben drawen thorwgh þat Cyte bothe Openliche And Ek preve. and thus sone As this was don, Owt Of his wyt he wente Anon, And On his hondis he gan to frete, and þere A 3ong Child gan he meete, | 176 180 184 188 192 196 200 204 208 | They refuse to forsake their Heavenly King. So Agre-tes stripe them, draws them through the city at horses' heels, to a crosse, which Josephes had reard, and martyrs them all upon it, so that the crosse is all staind with their blood. Agrestes order a crosse to be pulkd down and drawn through the city. Then he goes mad, gnaws his own hands, |
|---|---|--|

| | | |
|--|---|-----|
| strangles his child and his wife, and kills his brother. Then | wheche same Child he strangelede Anon, and Ek his Owne wyf there-Afyr son ; Ek his Owne brothir he slowh Also. | |
| he goes screaming through the city, | thane forth In the Cyte gan he to go Cryeng and belwenge As A fend, For that the Cristene he dide thus schend, | 212 |
| and dies miserably in the midst of it. | and Evene In Middel Of that Cyte, In ful gret myschef þere deide he. Of this Manere Of deyenge hadde þ ^e peple gret Merveillynge, | 216 |
| Then the people send to Josephes, | and senten after Iosephes In gret haste, 'that to hem he scholde hyen hym faste, | 220 |
| for they sorely need good counsel. | For Nede they hadden Of Cownsaile, what thing þat myhte hem best Availe.' whanne Josephes here-Offen herde telle, Faste þedirward hyede he hym snelle | 224 |
| He comes to them in great distress for the 12 martyrs, whom he buries before the same cross, | with wepyng Of teres, And sorwe of herte, with strong Angwisch, and sorwes smerte, Alle xij Martires be berrede there with hevy herte and hevy Chere, To-forn the same Cros Al in fere there As his Cosines I-Martired were. and that same Cros Abod stille Red Many wyntres Afyr In that sted ; | 228 |
| which ever remains red in remembrance of the martyrs, | for there Crist so gret Miracles wrowhte for theke Martires þat hevne so bowhte, thike Cros chonged nevere the Colowr, but Algates Red In Everich Owre, In remembraunce Of the martires twelve that suffrede deth for god hym selve ; and that was the Cause, I sey 3ow pleyn, | 232 |
| and is callid the " Red Cross " till the time of King Arthur. | that þ ^e Rede Cros was it Called In Certeyn ; and thus it dured Evere Mo Tyl kyng Arthowr gan forth to go, and that the Ende Of Sank Ryal fulliche be Ended with gret and smal. | 240 |
| | | 244 |

Whanne Iosephes had thus I-do,
 and I-beryed the Martyres tho,
 Anon he Ordeynede In Alle haste,
 and Comaunded the Cristen Al so faste,
 Alle the temples to breken Adown
 that In þat Cyte weren In-virown,
 and the ymages to breken Everichon
 that þere weren Mad Of tre other ston ;
 and al that Evere belonged to paynem lawe,
 Anow riht he dide hem down drawe ;
 And In Middis Of that Cyte there
 A chirche Of saint stevene he dide Arere.
 and whanne the Chirche I-Rerid was,
 and the peple I-stablisched In that plas,
 and to Cristene lawe I-browht Agayn,
 thanne wente he thens In Certayn.

218 Josephes
 commands the
 Christians
 to break down the
 temples and
 images of the city ;

252

256 he builds a church
 to St Stephen,

and having settled
 the people, he
 goes away.

260

CHAPTER XLVIII.

OF MOYS'S PRESUMPTION AND ITS PUNISHMENT ; AND OF BRONS AND HIS SONS, AND ALEYN THE GROS.

Josephes leaves Galafort, and one of his company, Brons, goes next him (p. 214). They sit at the Graal-table, with a seat for one between them, and Peers asks that some one may fill it (p. 214). Josephes says that it's left void to typify Christ's seat at the Last Supper, and can only be filld by a holier man than any one there. This, Moys, Symon, and others take as presumption (p. 215), consider as fable (p. 215) ; and Moys says he is willing to sit in it if his fellows will ask Josephes's leave (p. 216). So they go and ask Josephes (p. 216), who warns them that Moys is a sinner, and not fit for it (p. 217) ; but still he gives leave (p. 217). Moys next day sits in the seat (p. 218), and at once Seven Flaming Hands from Heaven cast fire on him, and carry him off to a far place, burning like a dry bush (p. 219). The people repent, and Josephes tells them they shall see where Moys is, some day (p. 219). At Brons's request, Josephes has Brons's twelve sons up before him to ask whether they will be wedded or not (p. 220). Eleven choose wedding, but the twelfth chooses virginity and the keeping of the Holy Graal (p. 220), which Josephes promises him, and then marries the eleven

brothers (p. 221-2). Iosephes then sets out through the country, converting Paynims (p. 222). The sinners of his company in a "wastable" place want food, and find a fish-pond (p. 223); but the good livers go to service, and are fed by the Holy Graal (p. 224). The sinners, not being fed, beg Iosephes to pray for them (p. 224); and he orders Brons's twelfth son, Aleyn the Gros (p. 225), to take the net from the Graal-table, and fish with it in the pond (p. 225). Aleyn does so, but catches only one fish, which the sinners say will not feed a tenth of them (p. 225-6); however, Aleyn, having prayed to God, feeds the whole of the men with the fish (p. 226-7), and is christend by them "Aleyn the Rich Fisher" (p. 227, l. 472), the pond being nam'd "Aleynes Stagne" (p. 227).

Iosephes and all his company continue their journey,

and a good man named Bron is always Iosephes's companion.

They sit together at the Graal table,

but a wide space is left between them.

Peers (call'd Bron in the French version) asks why nobody is call'd up to take the empty place.

whanne Owt Of þat Contre he was gon,

and his Compene with him Echon,

In to A place he Cam pleylny,

And On hyhte Bron wente hym by,

a good Man, & An holy lyvere,
algates with Iosephes wente þere.

So happede it vpon a Fryday

as to-gederis they wente be þ^e way,

and happede that theke day bothe In fere

at the table of seint Graal seten there,

but betwene hem two sekerly

was a gret spas left Openly,

the spas Of A Mannes sytteng

betwene hem with-Owten fayllyng;

and Amyddis the table was this spas,

where-Offen they merveilleden In þat plas.

thanne was þere On þat highte Peers,

Cosyn to Iosephes, thus gan Rehers,

"Sire, why ne Clepen 3e som Man here

that In that place myhte sitten there?

For so streite here, sire, we Sitte,

and Other goode men At Owre Mete,

In distresse And In Mal Ese,

and þat voide place myhte vs plese."

"Peers, quod Iosephes thanne Agayn,

This place, I schal telle the In Certayn,

Is Ordeyned here for non Man
 that here I knowe *Ofer* Aspie kan ;
 but it is don for signefyance,
 Peers, I the telle *with-Owten* variAunce,
 whanne that Iesus his Sene¹ Made
 Among his disciples to Maken hem glade,
 and In the Middel Sat he there,
 þat signefieth that this Is voide here ;
 and but þ^e holyere man he be þat I konne wit,
 Elles schal there non Man here syt."

Tho that At thike table were,
 these wordis to *presomcioun* token there ;
 and tho that weren dwellyng In synne,
 After here Mete ne Cowden not blynne,
 but Ay talkeden Of this Mater,
 and seiden 'it was fable, In here *Maner*,
 and that A lesyng Iosephes² had I-mad ;'
 thus *with-Owten* faille they seid :
 "for As Esely A man Myht sitten there
 as In Ony place *with-Owten* fere,
 Nethir now more peryl scholde he have
 thanne In Anoper place, but sitten as save."

To this word Assentyd ful foure & twenty
 that of Iersualet weren Only,
 Of wheche, tweyne gret spekeris were,
 that Symon³ and Moys weren Cleped þere,
 & seiden, "lordynges, howe semeth þow here
 Of Oure bischope that thus vs doth lere,
 that thike place voide scholde be
 In signefiaunce Of An hy degre,
 And that folye it is to sitten there
 but ȝif a passing holy man he were ;
 how thinkyth þow be this qwestiown ?
 Ys it Owther trowthe, Owther Ony Resown ?
 For he seith it is folye gret,

¹ MS. Iosep'.

² So in MS., but *Symer* afterwards.

28

[¹ Fr. *la chaise*]

32 Josephes says the empty place means Christ's seat,

and only a holier man than any that he knows of may sit in it.

36 Some at the table take these words in presumption,

especially the sinners of the company,

40 who say it is a fable of Josephes's inventing,

44

and that any one might sit there as safely as elsewhere,

48

52 Symon and Moys ask them what they think of their bishop's story,

56

60 [leaf 70] whether it is true or reasonable ?

- Ony man to sitten In that set."
- The other sinners
think Iosephes's
tale is false,
- "Now, Certes, quod the tothir tho,
It is ful lik for to ben so,
Rathere a leseng than Owht Elles,
thus vs thenketh, as he spellis.
- 64
- but it would not
be prudent to
break his order,
and sit in the seat
till they know
more about it.
- but Is it not for the beste
that we ȝit not breken Iosephes heste,
Ne non Man forto Sitten there
tyl we knowen more Of his Manere?"
- 68
- Moys undertakes
to sit in the seat
if they will get
Iosephes's leave.
- "In the Name Of god, quod Moys thanne,
And ȝe welen hym preye not-for-thanne
that to Morwe I myhte sitten there,
I wele It don with Ryht good Chere."
- 72
- "Now, certein, quod these Othere tho,
And we wisten ȝe wolden don so,
we wolden him preien with good wille,
to weten what he wile sein vs tyllle."
- 76
- They tell
Iosephes that
there is a man
among them
worthy to take
the Graal-seat,
- so to Iosephes¹ they Comen Anon,
and preiden him faire Everichon,
& seiden "A man we han Amonges vs here
that Is worthi to sytten there ;
wherefore we preien ȝow for Cherite,
and for Al Oure worschepe sekerle,
that him ȝe wolden let sitten there
To Morwen, sire, At his dynere."
- 80
- and ask that he
may be allowd
to do it.
- thanne Iosephes Axede hem Anon
- 84
- Iosephes asks
who he is,
- "ȝif that Amonges ȝow be swich On
that desireth forto sytten there,
and is not worthy In non Manere?"
- 88
- "ȝis, forsothe, they seiden Alle,
swich grace Amonges vs is befallle :
- 92
- and hears it is
Moys.
- Moys it is, sire, sekerly,
ȝoure Owne Cosin and Oure, sothly."
- 96
- He is much
astonisht, as
Moys had to be
- "A, quod Iosephes, how may this be?
what tyme Nether his fadir ne he

¹ MS. Iosep'.

Ouer the se myhte not vs sewe,
 but leften behinde Al the rewe
 Among the tothere that hadden Miso,
 that for sinne with vs myht not go ?
 and now 3e sein that he is so good a man,
 and worthy is to sytten there than !
 I May it not leuen In non degre
 that so holy A man he scholde be,
 but that it so plesse to Oure lord
 Of A wikked man to Maken A good."

"Sire, what liketh 3ow forto sein so ?
 we knowen him worthy with-Owten Mo
 to sitten In that same place,
 3if it so be 3e 3iven him grace ;
 and perfore we preien 3ow Euerychon
 that In that place he myhte sitte Alon :
 and pere schole 3e preuen goddis wille,
 whethir that he be goodman Oþer ille."
 "I wele wel, quod Iosephes tho,
 that Goddis wille were fully do ;
 but I ne kan trowen for non thing
 that he scholde ben so good Of leueng ;
 3it neuertheles suffren wele I
 that he sitte there trewely."
 And they him thankede Everichon,
 and forth to Moys they wenten Anon,
 & pere Al to-gederis tolden hym It,
 how In þ^e voide place he scholde syt.
 thanne he seide 'he wolde it do,
 And þat riht fayn he was þerto.'

Thus Al that Nyht Spoken they no More
 tyl On the Morwen at Midday thore.
 thanne Comen they to Moys, his felawes Echon,
 and seiden "Moys, now mown 3e gon,
 and sitten as 3e hyhten 3isterday,
 & Ek as to vs alle 3e gonnen say."

left behind with
 the other sinners,
 when crossing the
 Channel,

100

and now they say
 he is become such
 a good man and
 worthy of that
 place !

104

They still say he
 is worthy of it,

108

and beg that it
 may be proved by
 his sitting there.

112

116

Josephes cannot
 believe in Moys's
 goodness,

but says he will
 give him leave
 to try the seat.

120

124

128

The next day they
 tell Moys to keep
 his word,
 and take the
 empty place.

132

- thanne Moys seide he wolde it don ;
 and to that part he wente Anon
 where that Iosephes & bron seten In fere,
 and thus to Iosephes he seide there ; 136
 with so pytows chere to hem he wente,
 Semenge a good man As be his Entente.
 looking very good.
- Iosephes warns
 him not to try it
 if he does not
 know himself to
 be worthy,
 or he will
 repent it,
 thanne to him quod Iosephes there,
 "loke be non weye thou sytte not here 140
 but ȝif thou knowe þ^e Man worthy,
 Oþer ellis it schal þ^e Repenten trewly.
 For troste the, Moys, now In Certeyn,
 that here non synnere may sitten pleyn ; 144
- "for this place is
 the place for
 God's Son,
 and if thou
 knowest not
 thyself to be the
 worthiest of this
 company, I fear
 thou wilt be lost."
 for this place doth signefie
 the place Of goddis sene sekerlye,
 þerfore, be war, Er þou here Sitte,
 that þou best worthy thi self wyte 148
 Of Alle this general Compene ;
 and ellis here to sitten, it were folye,
 and ȝif Oþer wise with the it be,
 I drede þou wilt ben lost Certainle." 152
- Moys is afraid,
 but still persists,
 Whanne that Moys this word herd,
 as A man afrayed, riht so he ferde ;
 ȝit neuertheles he Answerid Ageyn,
 and Iosephes bids
 him sit down ;
 "that worthy he was þere to sitten Certeyn, 156
 and þerto he trosted In his degre
 þat Owre lord god not wroth wolde be.'
 "Come forth anon, quod Iosephes thanne,
 and sit dowun here as a worthy Manne ; 160
 & ȝif it so be as thou dost schewe,
 we scholen it knowen sone Al this rewe."
 þanne Came forth Moys Anon ;
 betwene Iosephes & bron he gan to gon, 164
 And þer adoun he gan to sitte ;
 but ful sone he repented itte.
 but before he has
 sat long
 Moys hadde not longe I-seten there,
 that from hevene Cometh In A wonder Manere 168

Sevene hondis, to Alle here syht,
 Eche brenneng as brond so bryht;
 but the bodyes that weren Of tho
 they mihte not se for what to do,
 but this alle they behelden ful wel,
 how fir and flambe they Casten Echedel
 vppon Moys there that he sat,
 there Alle the peple sawh wel that;
 And þat as lityly he brende there
 as a drye busch whanne it is On fere.
 and vp him lifte tho handes Anon,
 & with him In to þ^e eyr gonne they gon
 Al so brenneng as he was,
 and boren him Into a ful fer plas.

whanne they that at thike table were,
 Syen the hondes Awey hym bere,
 they weren Abasched Everichon,
 and to Iosephes they seiden Anon,
 "A, sire Iosephes, now knowen we wel
 that þou seist trowthe Everidel.

For a gret synne it is to do,
 that Sege to Neyhen Ony mo;
 For we knowen non Man worthy here
 In that place to sitten there.

Now, goode sire, and it be 3owre wille,
 whedir that he is, 3e wolden vs telle;
 and whethir he saved Other dampned be,
 that 3e wolden vs tellen for Charite."

"here-Offen Certein scholen 3e be
 whanne tyme Cometh Sekerle,
 3e scholen him sen where þat he Is,
 Apertly to 3owre Eyen with-Owten Mys;
 thanne scholen 3e knowen In Certeyn
 whethir he be In Ioye Other peyn."
 Aftyr this they wolden no More
 Of that Mater Axen Iosephes thore;

seven burning
 hands come from
 heaven,

172

set Moys on fire,

176

like a dry bush,

180

and carry him
 off through the
 air.

184

Then the rest
 are ashamed,

188

and confess that
 Iosephes has told
 them the truth,

192

and that no man
 is worthy to take
 that place.

196

They ask whether
 Moys is lost or
 saved,

200

and are told they
 shall see him
 again,

and then they
 will know his
 fate.

204

for Alle Abasched ful sore they were
Of that Syhte they Syen there.

and whanne I-Eten they hadden Echon,
thanne seide Bron to Iosephes Anon, 208

Bron asks for
Iosephes's advice.

"Sire, Of thing that I schal Axen the,
I preie 3ow þat 3e welen Conseillen Me."
"Seith on, Bron, quod Iosephes thanne,
and I wele Cownseillen 3ow As I kanno." 212

He has twelve
sons,

"Sire, .xij. sones I haue, quod he,
that alle 3oure Cosines seker they be ;
Do hem Comen to-fore 3ow Echon,
and thanne axeth hem be On and On 216

and wishes
Iosephes to ask
them whether
they will marry
or not.

what Maner Of Men that they welen be,
Owther wedded men, Owther speritwalte."
"this schal I wel don, quod Iosephes thanne :"
So let he sende Aftyr Every Manne. 220

whanne to-forn him, Iosephes, weren Comen Echon,
thanne he E[n]qwered Of Ech be his On,
'what Maner Of Man he wolde be.'

Eleven of them
desire to be
marrid,

So þat .xj. Acorded Into On degre, 224
'that wedded wolden they ben Alle,
what Aventure so that hem be-falle ;'

but the twelfth
wishes not to
marry,

but the .xij. brother Answerid not so,
For 'Operwise he thowhte to do, 228
and that Neuere wedded wolde he be,
but Al his lyf Chast virgine sekerle ;

but to serve the
sacred vessel as
long as his life
laste.

and Alle dayes tyl he gan to sterve,
that holy vessel wolde he Serve.' 232

This Ches that brother, as I 3ow telle ;
lo, what grace that hym befelle !
and his xj bretherin I-wedded to be,
for that Chosen they ful Sekerle. 236

Iosephes
embraces the
twelfth brother,
and makes much
of him,

And whanne Iosephes beheld this On brothir,
what he hadde Chosen Afor Alle the tothir,
he gan him to Clippen and to kysse
ful Often sithes with-Owten Misse, 240

and to the xj seide he thanne,
 "Of 3ow han Chosen Ech Manne
 that A wif wedden wele ha.
 3e scholen it haven ful sekerle, 244
 For I schal Maryen 3ow Everichon,
 Swiche as 3e desire here Anon ;
 and God grawnte 3ow grace þat 3e so do,
 trewe wedlok to kepen for Ewere Mo." 248
 To the xijthe brother seide he there,
 "Tweyn thinges han 3e chosen here :
 the ferste, to kepen virginite ;
 þ^e secund, A Servaunt Axen 3e to be, 252
 Forto Serven this holy vessel
 which that is here, Seint graal.
 On Of these I graunte 3ow wel ;
 þ^e Grete god þ^e toper 3ow gr[a]unte Ech del, 256
 That 3e Alle dayes Of 3owre Lyve That Mown be,
 and him Only worschepen In alle degre ;
 and that 3owre fleesch ne tempted be,
 To now Maner lust Of lecherye, 260
 but that 3e fien alle maner of fole ;
 therto preyeth God Enterlye.
 and for that 3e han Chosen virginite,
 and Mynestre to þ^e holy vessel to be, 264
 Of On thing I sey 3ow In Certeyn,
 Aftyr my deth scholen 3e ful pleyn
 the lordschepe Of that vessel have,
 It forto kepen bothe sownd and save. 268
 and whanne Owt Of this world þat 3e scholen go,
 loke 3e thanne to whom 3e deliueren it to,
 that he be A man ful Of grace
 & ful Of Goodnesse In Eche place. 272
 this 3ifte, my frend, 3eve I to the,
 For that thow Axest virginite."
 and þere Anon he knelide A-down,
 and thankid Iosephes with good devocioun, 276

and promises
to marry the
other eleven

praying they may
have grace to be
true in wedlock.

Josephes
promises the
twelfth brother
(Aleyn)

that he shall never
be tempted by the
flesh,

and shall serve
the holy vessel,
and be its
guardian after
Josephes's death,

and bids him,
when his time to
die comes, deliver
the Graal to some
other holy man.

Aleyn weeps,
and thanks
Josephes,

| | | |
|--|---|-----|
| | there anon ful sore wepynge as he to-forn him was knelynge ; So that after the deth Of Iosephs the holy vessel ¹ dide he kepe. [MS. vessel] | 280 |
| who then marries the eleven brothers. | thanne Iosephes to his bretharin retourned Anon, and hem Maryede Everichon, Eche man Aftyr his Owne wille, thus here Mariages he gan fulfille. | 284 |
| Josephes goes further into Britain, | Whanne that Iosephes thus hadde I-do, forthere Into breteygne thanne gan he go, and with him his Compenye, Into swich place as god wolde him gye. | 288 |
| where his company is daily increast by the number of people whom he converts | and non day þere was þat he forth wente that his Compenye Encresede veramente, Som day be xx, and some day be Mo : barefot Aftyr hym gonnen they to-go, and forsoken here Richesses Everichon, and forth with Iosephes gonne they gon. | 292 |
| in every place | for ȝit Cam he neuere In non plase but þat be him gret peple I-torned wase, and hem Cast Owt Of Miscreaunce be his wordis, swich was his chawnce ; and be the vertv Of the holy gost, whiche þat is lord Of myhtes Most, The strengest paynem þat Evere was, he dide him torne be goddis gras, | 296 |
| by the power of his preaching. | So þat, thoruh his goode preching, Euery day his Compenye was Encreasing. | 304 |
| They come to a barren land, | Vpon a day as they forth wente, In a wastable Contre veramente, where that was scars of vyaunde, as this storie doth vs vndirstonde : | 308 |
| where there is little food. | and vndirstondeth ȝe now verament, that Al the Compenye that with him went, Ne weren not worthy Sufficed to be Of the holy vessel Sakerle ; | 312 |
| All his company are not worthy to be fed by the holy vessel, | | |

but Manye of hem þat with him wente
 weren holy lyveris, and Of good Entente ;
 and Oper that leveden In lecherye,
 and In Oper dedly synne witterlye,
 & that here lyf nolde Chongen there
 For Sermown ne for non preyere,
 but lyveden aftyr lust of here body,
 wheche torned hem to gret foly.

for some lived in
 deadly sin.

316

Thyke day, whanne they Entred were
 Into the valey that I Rehersed Ere,
 whanne Into the Middis that they weren gon,
 A gret stanke foWnden they Anon,
 And At the hed of thike stang
 they fownden A vessel As they gonne gang,
 And A Net per-Inne, fysch forto take :
 thus wrowhte Only god ȝit for here sake ;
 and whanne that they to the stang weren gon,
 they Casten Of here Clothes riht Anon
 For the strong hete that there was,
 As theke day happede be Cas.

320

They come into
 a valley with a
 great pond in the
 midst,

324

[leaf 71]

thanne be-gan Iosephes his servise Anon
 As he was wont forto don,
 and with him Othere Of his Compemye
 that goode lyveris weren trewlye.
 and tho that to thike Servise vsed not were,
 here preyeris they seiden Amonges hem there,
 and preiden to god, for his grete grace,
 hem forto bringen Into swich a place
 where they myhte haven here sostenaunce
 For here leveng, and to his plesaunce.

and at its head a
 vessel with a
 fishing-net in it.

328

332

Josephes begins
 his service with
 those of his
 company who
 are good liveris.

336

Theke day Alle the Cristene were
 In Worscheping Of the holy vessel there ;
 and whanne they hadden don what they wolde,
 Anon they Seten vpon that Molde,
 and spredde Abrod vpon here knees
 Towaylles and Empty dowbleris,

340

344

Then they sit
 down
 and spread towels
 on their knees,

348

| | | |
|---|---|-----|
| as if to dine ; | as men that wolden here fast breke, down In that Medwe pere they sete ; For Othere tables weren there non but þat weren mad Of flesch and bon. | 352 |
| [1 Fr. <i>perrons</i>] | and whanne A-down that they weren set, Thanne Cam On peers ¹ with-Owten let, that Cosin there to Iosephes was, | |
| then the Graal is brought in, | and browhte seint Graal Into þat plas ; and so þat be vertw of thike holy vessel | 356 |
| and they are all provided with food by its power. | Al the table was fulfeld wel Of Alle Manere Of vyawnde that herte cowde thanke Oper vndirstonde. | 360 |
| | thus there As Alle these good men sete, Fulfylled they were with Alle Manere of Mete ; | |
| But the sinners get nothing to eat, | but in place as the Synneris were, Non Multiplicacion was not there ; Of theke forseid holy vessel | 364 |
| | Fulfid weren they neuere A del ; So ne wiste the Synneris what to do, For non vyaunde ne hadden they tho. | 368 |
| | Aftyr Mete, whanne vps Resen they were, | |
| so they come to Iosephes to ask him to help them, | The synful to Iosephes Comen there, and seiden "sire, what scholen we do ? but ȝif ȝe ȝowre Cownseyl putten vs to, | 372 |
| | Elles ben we ful Evele be-gon, For nethir mete ne drynk haue we non ; | |
| as they fear to die of hunger. | therfore for vs mosten ȝe preye, that we for hunger here ne deye ; For the vessel vs repleynscheth not here, perfore ȝe mosten In Other Manere." | 376 |
| Iosephes tells them, "you have forsaken God, | thanne Answerid Iosephes to hem Ageyn, "Now Mown ȝe knowen In Certeyn that ȝowre God han ȝe forsake ; and whiles that ȝe to God diden take, thanne was he to ȝow[re] fadyr ful kynde whiles that ȝe him hadden In Mynde, | 380 |
| | | 384 |

and sethen that stepchildren that 3e ben,
 he bath þow forȝeten ful Clen.
 Now þerfore Ensampl mown 3e take ;
 It Nis not Good hym to forsake.
 And ȝif styлле With Hym Wolde 3e han be,
 Non thing 3ow scholde han lakked Sekerle ;
 and ȝit not-withstondyng Al this,
 I schal 3ow Cownsayllen with-Owten Mys,
 b'ancheson that 3e han non Relevyng
 at this tyme here In Etyng."

Thanne Anon Iosephes gan forth Calle
 the xijthe sone of Bron, as gan befalle,
 wheche he hadde Chosen to the seint Graal,
 where-Offen Maister he made hem with Al ;
 whos Name was Cleped Aleyn the Gros,
 A ful holy man, And Of gret loos ;
 (but ȝit this was not that Aleyn
 That of Calidoynes descended pleyn ;
 for that Aleyn, kyng Crowned he was,
 and so was this Neuere In non plas.)

Whanne þis Aleyn to-fore Iosephes gan gon,
 to hym he seide to-forn hem Echon,
 "Alayn,—that Of this world shalt be
 the Moste gracious Man Of thy degre,—
 Go thou to this stange Anon ;
 and Into that vessel that 3e gon,
 & take the Net that 3e finden there ;
 Into þe water it Caste In 3owre Manere,
 and taketh fisch for this Meyne,
 wherby sosteyned that they Mown be."

This Child dide his Comaundement,
 and to þe water wente with good Entent,
 and Into the stangne the Net þere Caste,
 and to londe drow yt Atte laste.
 Whanne they that stooden vpon þe lond,
 And there Abyden Goddis sond,

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15

388 and therefore he
 has forsaken you ;

392 notwithstanding
 this,
 I will advise you
 as well as I can."

396 Joseph calls for
 Aleyn the Gros,
 the 12th son of
 Bron, who was
 the minister of
 the Holy Graal

400

(not the descend-
 ant of Calidoynes),

404

408

and bids him go
 to the pond
 and get into the
 boat,
 and throw the
 net into the
 water, and catch
 fish for the
 sinners.

412

416

Aleyn throws the
 net,

420

and when it is
drawn to land
they only find
one big fish in it.

the Net to þ^e lond they drowen wel faste,
and there-Inne to loken hadden they haste ;
and but On fysch fownden they Sekerly,
but it was ful gret trewely. 424

and they boden him ' Asayen Eft sone
þif Ony bettere he myhte done ;
For the tenthe part Of theke Meyne
with that fisch suffised not scholde be.' 428
and he seide þat he wolde no More
Into that stangne Comen thore.

The fish is cut up
and cookd,

This fysch began he to Cutten Anon,
and Into Certain pecis it don ; 432
Ek there soden Anon it was,
and Comaunded hem sitten In þat plas.
thanne so diden they Ryht Anon
lik as they hadden Mester Echon. 436

and Iosephes
tells Aleyn to
divide it into
three parte,

thanne Iosephes seide to Aleyn tho,
" Wost þou not now what þou schalt do ?
Departe this fisch As I schal þ^e telle ;
vppon here table thou do it ful snelle ; 440

and put one at
each end of the
table and one in
the middle,

At Ech Ende thou sette A Mes,
At the Myddes Anothir, & not thou ses.
thanne preye to God ful devoutly,
that he wolde Of his grete Mercy 444
for the schewen grace In this Manere
to tho Synful that weren there ;

and to pray to
God to have mercy
on the sinners
that they may be
fed.

that thoruh thi preiere fulfild myht be
thike sinful peple thoruh his pyte, 448
as thou his servaunt wylt Evere be
to þ^e holy seint Graal In alle degre."

Thanne began Aleyn forto preye
with teres and with wepyng Of Eye 452
Aform the holy vessel A ful gret spas,
Evere beseching God Of his Gras.

Aleyn prays with
many tears,

Whanne he hadde I-don his preyere,
thanne Iosephes Comaundement fulfild he þere, 456

and sette this fysch In thre partye
Oppon the Cloth ful Sekerlye.

thanne þere Owre lord wrowhte Miracles Anon
for Aleyn his chosyn, Amonges hem Echon. 460

that with that fysch fulfild they were, and the fish
suffices for the
whole company,
Al the hole Compemye that was there,
as they Al the world Of Mete

to hem be Ordenaunce hadde ben gete; 464

and lefte there ful gret plente
Of Relef of that fisch ful sekerle. leaving plenty
over. Whence

thanne to aleyn token they Ageyn
the leveng Of that fisch In Certeyn; 468

and there-with ȝoven him A name
Of wheche Evere After he hadde þ^e fame; Aleyn receiveth
the name which
he retaineth ever
after,

For Evere after I-Cleped was he
"Aleyn the Riche Fischere" sekerle; 472 "Aleyn the rich
fisher,"

and so Cleped they him Everychon,
Alle þo þat with þ^e holy vessel gonne gon.

and from that day aftyre for Ony thing
It was Clepid "aleynes stagne" with-Owten lesing. 476 and the pond is
callid Aleyn's
pond.

thanne so gret Ioye Amonges hem they made,
that be Aleyn they weren so glade
that non tonge ne Cowden it telle,
Nether Of here Ioye halfendel Cowde spelle. 480

CHAPTER XLIX.

OF JOSEPH'S ADVENTURES, AND HOW HE BRINGS A
DEAD MAN BACK TO LIFE.

How Joseph has a "talent" or desire to go into another country, and sets out on a Friday to the Forest of Brooklond. There he meets a Saracen knight (p. 228), whose brother is badly wounded, and neither of the four Saracen Gods, Mahownd, Termagaunt, Jupiter, and Appolyn, can cure him (p. 229). Joseph says, of course not, because they are made with men's hands; but he can cure the brother, though only by God's help (p. 229); on which the Saracen threatens him with death, if he lies (p. 230); but instead,

a wild lion kills the Saracen as soon as they reach his "Castel of Roch" (p. 231). The men of the Castle bring their dead lord's brother to Joseph (p. 232), who promises to cure him if he will believe on God (p. 233), for the Saracens' idols can help no one, and neither move nor go (p. 233): try them, and see if they can cure the dead knight (p. 233). Joseph is unbound, and the corpse put before the idols (p. 234). Joseph prays, and thunder and lightning burn and smash the idols (p. 235). The wounded Saracen knight (Mathegrans) asks Joseph who he is (p. 236), and says that he will believe the Trinity if it will bring his brother to life (p. 236). Joseph prays to Christ; the brother, Argon, comes back to life (p. 236-7), and all turn believers, and are baptizd (p. 238). With part of the steward's sword, Joseph heals Mathegrans (p. 238), and then, putting it to the point left in his own thigh, he draws the point out clean, as if no flesh had toucht it (p. 239), and says that the pieces of the sword shall not join till Galahad comes (p. 239). Wherefore the sword is held in great honour (p. 239).

Whiles they spoken Of this Mattere,

Joseph tells his
son Josephes that
he desires to go
into another
country,

Ioseph^e to his sone Iosephes seide there,

"Swich a talent Is comen to Me

that I moste gon Into Anothir Contre,

4

thedyr As God me wele lede,

and there I hope ful wel to spede;

and to ȝow schal I Retornen ageyn

as hastily as I may, In Certayn."

8

Thanne Ioseph^e from hem departed Anon,

and he starts
on a Friday

and his weye forth gan he to gon,

as it happede vppon A fryday

and goes to the
forest of Brook-
land.

To the forest Of Brooklond he took þ^e way.

12

and as he walkede In that forest

he say A sarrazin that was ful prest;

vppon An hy hors he gan ryde,

And Salwed Ioseph^e that ylke tyde.

16

There he meets a
Sarrazin, who
greetes him,
and asks who he is,

& a while to gederis they hadden gon,

thanne Axede the Sarrazin Of Ioseph^e Anon

'Of what Contre that he was,

and where he was born, and what plas.'

20

"Sire, I Am Of Armathie, In Certain,

and thus I walk In Many A pleyn."

"how Come þou here," quod þ^e Sarrazin thanne.

and how he came
there?
Joseph says he
is led by God,

24

"Sire, be hym that mochel good kanne,
that ladde the Children of Israel
thorw þ^e Rede se bothe drye & wel :
he Into this Contre hath me browht,
whiche þat knoweth Eche Mannes thouht."

28

"What Maner Of Mester Man Art thou?"

"Sire, I am A leche, I telle þow now."

and he is a leech
who can heal all
wounds.

"A leche," quod the Sarrazin tho,

"Canst þou Ony leche-craft do?"

32

"ȝe, sire, quod Ioseph In Certain ;

I can helen Alle woundes pley n."

"thanne with me schalt þou gon this tyde
vnto my Castel here besyde ;

The Sarrazin
asks him to come
to his brother,

36

there haue I A brothir bothe sik & sore,

that sore I-wondid lith he thore,

and al this ȝer there hath Sik I-be

Of A wounde In his hed sekerle.

who is badly
wounded,
and has been a
year in bed.

40

ȝit Cowde I neuere fynde leche Non

That him Ony Recur Cowde don."

"In the Name of god, quod Ioseph tho,

and he aftir me wil do,

and beleven that I wyl say,

he schal ben holpen with-Inne schort day :

Onlych thorwh my goddis Myht

I schal hym keueren Anon Ryht."

Joseph says he
can cure the sick
man if he will
believe in God.

44

"Of wheche god? quod the Sarrazine ;

we han foure Goddis, bothe goode & fyne,

Mahownd and TEmagaunt, goddis so fin ;

Anothir hihte Iubiter and Appolyn,

and non Of these him helpe Conne do ;

How Cowdest þou thanne helpen him so,

and be wheche God Of Alle these fowre

Cowdest þou my brothir don socowre."

"Which god?"
says the Sarrazin;
"we have four—
Mahownd and
Termagaunt,
Jubiter and
Apolyn, and none
have done him
any good."

48

52

"be non Of these fowre, quod Ioseph tho,

Cowde I neuere thy brothir Socowr do ;

56

- for here myht may nowht availle
 him to helpen with-Owten faille ; 60
- Joseph says
 he is deceivd,
 and perfore disceyved art þou wel Clene
 3if Ony socour In hem thou wene."
 "That am I not, quod the Sarrazin, certainly,
 For they ben Goddis Endelesly." 64
- Whanne Iosephe herde the Sarrazine so speke,
 Anon to hym thanne he gan Reke,
 and seide " wheche goddis ben now tho
 that sweche Maistries Connen do ? 68
- for these gods are
 made by men,
 thi Goddis ben Mad with Mannes hand,
 I do the wel to vndirstand :
 Non more power hauen they Ouer the
 thanne thow Ouer hem, ful sekerle." 72
- and have no
 power over any-
 body.
 The Sarrazin says
 they are powerful
 gods,
 " 3is, quod þe Sarrazin, In Certain
 My goddis ben Of power ful pleyne,
 Not Only be here Owne fegure,
 but after hem þat ben Mad, I the Enswre ; 76
- not the mere
 images,
 but those whom
 they represent.
 For I wot wel the ymages Mown not do,
 but they wheche aftir they ben Mad so
 Mown helpe and Socouren Every Man,
 Sikerly, Sere, I telle the Can, 80
 So Every God aftir his ymage
 Socoureth the peple that ben Of Age."
- Joseph promises
 to show him that
 they are power-
 less,
 if he will take him
 to the castle.
 " In the Name of God, quod Iosephe tho,
 and with the to thy Castel do me go, 84
 I schal the schewen al and som
 that Alle they han power non,
 Nethir to Meven neþer to Go,
 Ne thy broþer to helpe neuer the mo ; 88
 and therfore deseyved ful Clene Art thou
 that so in hem belevest now."
- The Sarrazin
 threatens to kill
 Joseph if he has
 lied to him.
 " Wel Anon, quod the Sarrazyn thanne,
 be myn hed, As I am A trewe Manne, 92
 and thou hast mad me Ony lyenge,
 thou schalt be ded with-Owten taryang."

- Thus to-gederis forth they wente
 al that Morwenyng veramente 96
 til It were the Owre Of þe Midday.
 Atte the laste that Castel he say ;
 ful hye vppon A Mownteyn
 that Castel pere stood In Certeyn ; 100
 ' the Castel Of Roch ' I-Called it was,
 ful wel walled In Every plas,
 and therto þe diche depe Inowh,
 deppere Abowtes A Castel neuere man ne sawh. 104
- whanne Iosephe and the Sarrazin Entred were,
 Anon A wylde lyown Metten they there,
 and to that Sarrazin he went Anone,
 and Of his hors pulde him thus sone, 108
 and there him strangeleden with-Owten dowte
 For Alle his Meyne that stood Abowte.
 and whanne they Syen here lord so ded,
 Mochel sorwe they Maden in that sted. 112
- thanne taken they Iosephe there Anon,
 and to preson ladden hym thus son,
 and þerto his handes Ibownden him behynde :
 thus diden the Sarrazines so fals & vnkynde. 116
 and Anon the false Stewarde
 with his swerd smot Iosephe ful harde
 Into the thygh a ful gret wownde,
 that his swerd to-brak In that stownde ; 120
 So that half þe swerd lefte In his thygh,
 the wheche to-broken was pere trewly.
 Thus with Iosephe ferdn they there
 wel falsly In here Manere. 124
- thanne seide Iosephe to hem tho,
 " Sires, why faren ȝe with me so ? "
 " For we ne haven non Other Encheson,"
 thus they seiden to him Echon. 128
 " and whedir thinken ȝe me to lede ? "
 " Into A place pere thou shalt be dede."

The Sarrazin
 takes Joseph to his
 castle, calld the
 Castle of Roch,

where a lion
 attacks the
 Sarrazin,

and kills him, to
 the great grief of
 his servants,

who take Joseph
 to prison,

and the steward
 wounds him in
 the thigh,

so that half the
 sword stays in the
 wound.

Joseph bids them
bring their sick
to him,

“Ha, Sires, quod Iosephe tho,
whanne In presown 3e han me do, 132
Alle the sike Of the Castel bringeth to Me,
And I schal hem helen ful sekerle.”

“what Artow thanne, quod they, A leche!”
“3e, Sire, he seide with schort speche, 136

and he will cure
them.

I schal hem helen full Certeynle
3if that they welen beleven On Me.”

Then they bring
their lord's
brother, who was
wounded in the
head,

thanne browhten they þere lordis broþer In þat steel,
that sore was wounded In the hed, 140
that non leche to-foren helen Myhta.

and whanne that he Cam In Iosepis (*sic*) Syhta,
thanne Axede him Iosephe riht anon,
how fern his hurt was Agon. 144

he seide ‘more thanne An hol 3er;’
thus gan he tellen to Iosephe ther;

who promises to
enrich Joseph
if he can cure
him.
But Joseph
laughs at him,

“and 3if that 3e to me Conne do socowr,
I schal 3ow Maken A man Of gret honour.” 148

thanne Iosephe gan to lawhen Anon
Afore the sarrazines Everichon,

“how myhtest þou A Riche man Maken Me?
thou Nart but pore In alle degre.” 152

“3is, that I haue, quod the sarrazin Agein,
plente Of gold & Sulver In Certeyn;
and therto Manye stones ful precious,
and manye Riche Clothes, and delicious.” 156

“Nay, quod Iosephe, this Richesse is nowht,
and that schalt þou wel knowen In thy thowht;
For I wolde weten now Of the,

and tells him his
riches are
worthless,

thowh thou haue Richesse so gret plente, 160
and ley it to-forn the both tope an taille,
& let se what it can the Avaylle.”

“Certes, quod the Sarrazin ful snelle,
þer-Offen soth thou dost me telle.” 164

“thar myhtest þou se, quod Iosephe thanne,
that thou Nart but A pore Manne,

- For In this world Is tresour non swich
that Maketh A man half so Riche 168
As doth helthe, I telle it the ;
how thinketh þ^e, sire, telle þou Me ?
for Sethen that be Richesse hale might þou not have,
therfore aftir helthe that thou do Crave." 172
"that wolde I fayn, quod the Sarrazin tho,
and I wyste how Ewere to do."
"In the Name Of God, quod Iosephe thanne,
I wele the techen now as [I] Canne." 176
"Telle me how, quod the Sarrazin,
and I wele it don wel and fyn."
"3if thou wilt On god beleve,
To Alle helthe thanne schalt þou preve." 180
"In God, quod the Sarrazin Agein,
I beleve ful wel In Certeyn,
and Not Only Oppon On lord,
but On Alle my Goddis with On Acord." 184
"In fowre goddis, quod Iosephe ful hostile ;
whiche foure ben tho, telle thou me ?"
"that schal I do, quod the Sarrazin Agein,
Mahownd and Iubiter Certain, 188
Appolyn And Ek Termagawnt,
these fowre Goddis holiche ich hawnt."
Anon Iosephe to him spak thanne,
and seid, "thou art the more Folisch Manne ; 192
For these goddis that þou belevest vppon,
Nether helthe ne bote mown don the non,
Neþer to non Oþer Creature,
ful sekerly I the Ensure, 196
And that schal I proven the here Anon."
"let se," quod þ^e Sarrazin, that it were don."
"Take 3e that dede body Anon,
and tofore 3oure Goddis 3e him don ;
and 3if that to lyve he rere him Ageyn
thanne ben they myhty In Certain ;

as they cannot
buy him health,
the greatest
treasure of all,
and therefore he
is but a poor man.

Joseph bids him
believe on God,
and he shall be
cured.

The Sarrazin says
he believes in
four gods already.

Joseph says he is
the more foolish,

and offers to
prove the Sarrazin
deities,

by whether they
can restore the
dead lord to life
or not.

- If they cannot,
they are false. and ȝif that they Mown not don so,
Elles berr they false for Evere mo, 204
and thou to blame for thy beleve.
haveth do ; let se Anon this ȝe preve."
"Trewly, quod þ^e Sarrazin thanne,
that herde I neuere spoken Of non Manne ; 208
that Ony God myhte do,
from deth to lyve a man bringen so ;
ȝit Neuertheles Asayen scholen we
to fulfillen thy wil ful Sekerle." 212
- They unbind
Joseph, Thanne let this Sarrazin Iosephe vnbynde
his hondis that bownden weren behinde,
but Of his hurt non thing he ne wyste
that þ^e steward him hadde so thryste 216
Into the hype with his sward,
where-Offen he was non thing Aferd.
and whanne the Sarrazines thus hadden I-do,
here lord to-forn here goddis [they] browht tho ; 220
Everichon they knelede A down,
and preiden to Iubiter And Mahown.
whanne thus longe hadden they preid there
and Of his lif weren neuere the Nere, 224
thanne Iosephe Gan hem Ascrien Anon,
"ha ! ȝe Cursed peple Everychon !
why worschepen ȝe so this Mawmetrye
that nowht ne may Availlen Sekerlye ? 228
weten ȝe not wel they mown not Go,
Ne spoken ne Meven Neuere the Mo ;
behold how fairre this ded Man here
Riseth ther vpe for Alle ȝoure preyere !" 232
- Then Joseph
denounces the
false idols
who cannot help
them. Thanne Iosephe knelid þere down Anone,
And there to God he Made his bone,
"A thou Iesus God, ful myhty lord,
that hider me sentest be thin Owne Acord 236
thin holy Name forto declare
In Eche Contre and Every whare
- He prays to
Christ, who sent
him forth,

Now, lord, herteliche I the preie
 Openly forto declaren thy feye, 240
 That thou Woldest here, lord, scheWen thy Myht
 Openly here In these paynemes siht, that He would
 this Caytevous peple that deceyved ben show his power
 thorwgh mysbeleve, lord, As 3e wel sen." on these deceiwd
 244
 Thanne Anon Iosephe the Erthe gan kysse,
 and vpwardis he dide hem dresse,
 and seide, "lordinges, beholde 3e here
 Of 3owre Goddis here the powere, 248
 and here strenkthes Anon Ryht,
 For they ben nethyr of power ne Myht."
 thus sone with-Inne A lytel spas
 Iesus Crist pere schewede his gras ; 252
 for pere the hevene Openede Anon,
 and As sparkelis Of fyr pere Owt gonue gon,
 and þ^e Erthe be-gan to qwake, the earth quakes ;
 and Al the firmament to wexen blake ; 256
 So that the Sarrazines Everichon
 wenden to han deid there Anon.
 thanne Cam there thondir & lyhteneng A-down,
 and brenden Alle tho ymages In virown ; 260
 and ek hem On smale peces to-brak,
 & so they stonken with-owten lak,
 that alle they thowhten ded they were
 For þ^e grete stench they felten there ; 264
 Except Iosephe there Only,
 Alle ouercomen they weren Sekerly.
 And whanne they were comen to memorie Ageyn,
 Thanne Iosephe In this Maner gan seyn, 268
 " Now the sothe here mown 3e se,
 what myhtes 3oure goddis han sekerle,
 For there Nis non may helpen Othir,
 Nethir non Of Al this fothyre ; 272
 and lik As brend here they be,
 So scholen 3e Alle ful sekerle ;

that He would
show his power
on these deceiwd
people.

Joseph bids the
people see the
proof of their
gods' weakness.

The heaven opens,

the earth quakes ;

a great storm of
thunder and
lightning comes
on, and the idols
are struck and
destroyd.

Joseph says,
now you see your
idols cannot even
help themselves !

- but 3if 3e tornen 3owre CreAunce,
Elles to 3ow schal Comen Mischaunce." 276
- The wounded
man asks Joseph
what his name is, Thanne seide he that hurt was,
to Iosephe, there in that plas,
"Sire, he seide, how hyttest thou?"
"Sire, quod he, Iosephe am I clepid now." 280
- and if he is not a
Sarrasin? "what, art þou not a sarrazin thanne?"
Joseph says he is
a Christian, "No, quod Iosephe, I am A Cristene manne,
and beleve On fadir, sone, and holy gost,
and believes in the Trinity. wheche is but On god of mytes most." 284
- "thanne, quod this Mathegrans þ^e sarrazin, tho,
In thre Goddis thou belevest Also?"
"Nay, quod Iosephe, that may not be,
For but On god they ben Alle thre ; 288
And þerto so myhty and so ful of powste
that the dede to lyve Areren welen he,
and ek, Alle tho that false be,
Trewhe he kan maken hem sekerle ; 292
and there Nis sinnere non so gret
that he ne wile hem Clensen As sket,
and As myhty god he wile him prove,
To Alle tho that On him beleve ; 296
for wel mown 3e sen be 3ours goddis here,
that he is lord Of so gret powere."
- Mathegrans the
Sarrasin says he
will beleve also
if his brother can
be restord to life. "Sertes, quod Mathegrans thanne,
Sire, I hold the for a trewe Manne, 300
and 3if he my brothir to lif wele bringe,
I sey 3ou, Iosephe, with-owten lesinge,
I schal neuere On Oþer god beleve,
but Only On him, and þou this preve." 304
- Whereat Joseph
is glad, And whanne Iosephe herde him so say,
a ful glad Man he was that day ;
Anon to the Erthe he knelyde Adown,
and there he made his Orysoun : 308
- and begins to
pray to God, "O thou God that Alle things wrowhte,
And Al this world thou Madest Of Nowhte,

- The sonne, the Mone, and the fowre Elemens,
 and Of A virgine to be born with-Owten Offens, 312
 and Sethen On Croys I-don thow were,
 and there-vppon I-stongen with a spere,
 that so suffredist þou tormentes Manye & felle,
 thy peple to beggen Owt Of helle ; 316
 and thanne from deth to lyve þou Ryse Ageyn
 Of thin Owne Myht, Lord, In Certeyn :
 So worththily, goode lorde, schewe Miracle here,
 thorwgh thy myht this dede man to Arere, 320
 that Al this peple here, lord, May se
 thy werkyng and thin dignete."
 Thanne Iosephs gan him vps forto dresse,
 and not longe After, with-Owten les, 324
 the dede Aȝen to lyve he Ros,
 and After to Iosephs Anon he gos,
 and knelid A-down and kyste his feet
 Afor hem Alle, and not ne leet, 328
 and seide to hym Aftyr his Owne lyst,
 " welcome, seriawnt Of Iesu Crist,
 that God Of the Croys thou took A-down,"
 (thus he seide with A gret Sown,) 332
 " that God Amonges vs the hath sent
 vs for to Cristene verament,
 to bryngen vs Owt of Endeles peyne,
 therfore Art thou Comen In Certeyne." 336
 whanne Iosephs sawh hym so Aryse,
 he Made to God A worthy sacryfise,
 and wepe for Ioye and for pyte,
 that Alle the peple there myhte it se ; 340
 And seide to hem that Abowtes him were,
 " Now mow ȝe wel knowen and sen here
 that he is God Evere pereles,
 and Of Alle bowntes he doth not ses." 344
 " Now forsothe, quod Mathegrans tho,
 It Is ful trewe thou seist me to,

who died and
rose again,

to restore the
dead man to life.

Then the dead
man rises up,

and welcomes
Joseph as the
servant of Christ,

who had come to
save them.

Joseph weeps for
joy and pity,

and Mathegrans
is converted.

- for Neuere hens forward I ne schal Certeyn
On non oper God to beleven ful pleyn ; 348
For now knowe I wel that my brothir Argon
from deth to lyve here he is I-gon
Onleche thorwh thy goddis powere ;
For now knowe I God with-Owten pere." 352
- Argon's men Thanne Alle the Meyne that In þ^e Castel were,
anon to Iosephe On knes fillen there,
And with lowd voys Alle gonnen they Crye,
desire Joseph to "lord Iosephe, On vs thou haue Mercye ! 356
forgive them,
Of Oure Misbeleve And Miscreaunce,
Goode lord, On vs þou take non veniaunce,
and Neuere forward from this day
we scholen werken Aȝens thyn lay ; 360
þefore, good Iosephe, so wisse vs here,
and we it schölen fulfille In Alle Manere."
- and are all Thus they of the Castel Everichon
baptizd. weren there Christened forsothe Anon. 364
- The steward whanne þ^e steward beheld Al this there,
confesses how he that so hadde hurt Iosephe In swich Manere,
stabbd Joseph, Openliche there he it be-knewe,
And ful sore pere-Offen gan he rewe, 368
- and left half the And how the swerd In him broken was,
sword in his And the halfendel lefte In that plas,
wound. & þ^e Remenaunt scholen ȝe pere fynde
In his hype with-Owten lesynge. 372
- [leaf 78] Thanne this Mathegrans Dyde serchen Anon,
and in his hype they it fownden thus son,
"A, Sire, quod Mathegrans, telle thou Me
how of this hort helid scholen ȝe be." 376
- Joseph says he "wel, quod Iosephe, be goddis help Certainle ;
will be heald by but first of ȝoure wounde hely[d] Scholen ȝe be."
the grace of God, but Mathegrans shall be cured first.
He sends for the remnant of the sword, heis Mathegrans with it,
thanne the Remenaunt of þ^e swerd he let bringen Anon,
and to Mathagrans wounde leide it thus son ; 380
thanne thussone I-helid he was
Afor that peple thoruh goddis Gras.

thanne leidde he þat swerd to his Owne wonde ;
 the poynt thus sone Owt Cam In A stownde, 384 and draws the
 More whittere, more fair, and More Cler point out of his
 An hundred part thanne it was Er ; own wound,
 Not A drope Of Blood ne was there On, without a stain of
 and that they Syen Every-chon, 388 blood.
 as thowh neuere In the flesch it hadde be,
 where-offen the Merveilleden ful sekerle.
 Of this, gret wondir gonne they Make ;
 thanne Iosephe the swerd On honde gan take ; 392
 “ ha ! swerd, neuere Ioyned to-gederis schalt þou be, The sword shall
 tyl Into his hondis thou Come ful sekerle, never be joind
 that the Aventures of the seint Graal together again till
 To An Ende schal bringen hem Al ; he comes who
 and As sone as he þ^e taketh on honde shall end the
 to-gederis schalt þou Ioynne thoruh goddis sonde ; adventures of
 for this Ende that In My flesch was, St Graal.
 Tyl that tyme schal neuere Comen In plas.” 396
 Thus Iosephe with the swerd there wrowhte ;
 and ful faste to him thanne they sowhte,
 so that Cristened the weren Everichon
 Al so faste renneng As they myhten gon. 404 Then Joseph
 And Agrons, viij dayes after levede he baptizes all the
 Among that peple ful Certainle. people,
 thanne whanne Iosephe scholde go,
 the swerd he betook hem tho, 408 and leaves the
 and they it kepte In Cherte, sword with them,
 and gret worschepe it dide that Meyne. where it is held
 in great honour.

CHAPTER L.

OF JOSEPH'S FURTHER ADVENTURES ; AND OF THE CRIMES OF OHANAAN AND SYMEN.

Joseph starts for the Forest of Darnantes, and by a great water finds his people, who cannot pass over it (p. 241). They pray to God, and soon see a White Hart start out of a bush, attended by Four Lions (p. 242), which leads them

all over the water, except Chanaan (p. 242-3). Chanaan's eleven brothers beg Joseph to help their brother over (p. 244), and so Joseph walks over the water to him, and offers to take him back (p. 244); but Chanaan is afraid to go without a boat, and Joseph returns without him (p. 245). However some fishermen soon after bring him over (p. 245), but they, Joseph says, are Pagana, and shall perish soon; as they do, in a tempest (p. 246). Joseph then promises the people they shall see where Moys is (p. 247). Peers and Brons ask Joseph to explain the meaning of the White Hart and the Four Lions (p. 247); and he tells them that Christ is the hart, and his and his Mother's virginity the whiteness; that the Four Evangelists are the Lions (p. 247-8), and that Christ shall appear "angery" to Launcelot and Modred in Arthur's time (p. 248). Joseph and his people continue their journey, and come to a Castle, where they see no one, but only a great fire burning (p. 249); and out of the fire comes a voice, crying on Joseph to pray for the owner of it, that his pain may be lessend (p. 249), for, when Ministers of Hell reft him from Joseph, and were carrying him away, a holy Hermit orderd them to give him up, and they dropt him at once into that fire (p. 250). The voice also tells Aleyn the Gros that it is Moys who cries, his "Nygh Cosin," who *would* sit in the Seat at the Graal table (p. 251). While Moys talks to his father Symen (p. 252), Joseph and Aleyn pray for him, and immediately a rain from heaven quenches great part of the fire (p. 252-3), so that Moys is reliev'd of almost all his pain (p. 253), though he must stop where he is till Galahad comes to release him (p. 253-4). He begs Joseph to go through the country and convert the people (p. 254); and so Joseph goes on through Scotland, which got its name from King Elcose (p. 254). At supper, all are fed by the Holy Graal, except Chanaan and Symen (p. 254-5), who grumble together that this is not by their fault, but by that of their fathers and brethren (p. 255); and so Symen agrees to take vengeance on Peers, and Chanaan on his brethren (p. 256). Chanaan accordingly kills his twelve brethren (p. 257), but Symen only wounds Peers with a poisond knife (p. 258); is caught, taken before Joseph, and confesses that Chanaan murdered his brethren (p. 259). Joseph prays for vengeance on Chanaan (p. 260), but is told from Heaven to do judgment himself (p. 260). He insists on his Company deciding the sinners' fate (p. 261); and they bury Chanaan and Symen in two pits "up stonding even to the chynne" (p. 262). From towards the realm of Gales come flying two burning men, who pull out Symen, and fly off with him (p. 262), but whither "my maister Sire Roberd de Borron" says - not here; it will appear hereafter (p. 262).

Joseph leaves
Argon's castle.

Thanne parted thens Iosephe Anon
Al so faste As he Cowude gon,

& In his Iorne forth wente sekerlye
there As he hopede to fynden his Company.

And so As that it him happede so tho
thoruh the forest of Darnantes gan he go ;
and whanne thens owt that he was past,
To A gret water he cam In hast,
the wheche was bothe depe and brod ;
there fond he his felawes pat pere Abod,
and In now wise Mihtan Over pase
til he was Comen, swich was here grace,
that there Rested hem Everichon
to Abyden som passage Over to gon.

and whanne that Iosephe they gonne to se,
ful Mochel Ioye Maden that Compene,
and Ajens him they wenten Everichon
Al so faste As they Cowde gon.

"A, sire Iosephe, welcome 3e be !
vs behoueth Conseil to taken Of the
whether we scholen this water pase,
Owther Abyden here In this place,
for here is Nethir schype ne galey
that we mown In gon feithfullye ;
and this water so depe and perylows Is,
that we it ne doren taken I-wys,
and owre Maister the Bischope here
Abideth 3owre Comeng with-owten dwere ;
And now that 3e be Comen vs to,
Alle We hopen the bettyr Ouer to go."

"3e, quod Iosephe to hem thanne,
I schal 3ow Conseillen Every Manne
to knelen A-down vppon his kne,
and preie to that lord In Maieste,
In worschepe Of whom hedir we be gon,
that he vs socowr wolde senden son,
and schewen vs here som Tokenenge,
Ouer this water vs forto brynge."

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Joseph goes on
his way to seek
4 his people,

passes through
the forest of
Darnantes,

8 and comes to a
great lake, where
his company are
all waiting till he
comes to cross
over the water.

12

16

They rejoice to
see him,
20

24

and ask him to
tell them how to
cross the deep
and dangerous
lake.

28

32

Joseph advises
them to kneel
down and pray
for a sign as to

36

what they are to
do.

| | | |
|--|---|----|
| | Thanne thus Anon gonnen they do As Iosephs there hadde tawht hem tho, | 40 |
| | and þer Anon they knelede A-down, And to God Maden here Orisown, 'Over that water hem to bringe, and þer-offen hem to sende som tokenenge.' | 44 |
| They pray from prime until midday, | thus In here prei[er]es Abyden they there from prime Into Midday Al In fere, and Evere Abyden the sonde Of god Almyht. So Atte laste hadden they An In syht, | 48 |
| when they see a snow-white hart coming with a gold chain round his neck, | Owt Syen they Comen At that tyde A lytel hart that was snow whit, ✓ a ful faire beste to here delyt, | 52 |
| led by four lions. | and with him fowre lyowns gonnen they behold, On be-hinde, Anothir him to-fore, & on Eche side On, & so ladden him thore ; | 56 |
| | and as Cherly þ ^e liowns this hert gonne kepe, As the modir the Child lulleth On slepe. thanne these bestes Aprochede hem Anon, | |
| They pass through the people, and take the water. | and thoruh the peple these lions gonne gon, with-Owten blemescheng Of Ony Man. Anon there Iosephs thowhte than, whanne the hert þ ^e water say he take, and the lyowns him folwed as hire Make, | 60 |
| Then Joseph bids the company follow him boldly, | thanne seide Iosephs to þ ^e peple Anon "Seweth 3e me now Everychon, And Alle Sawf scholen we be that Ouer this watyr wile folowen Me." | 64 |
| | So that the water they Entred Anon, and Alle Sawf Ouer gonne they gon, Al so drye As vppon A Roche Of ston, In so stedfast beleve the weren Echon. | 68 |
| and they pass through the water safe and dry, | thus pasten Alle that Companye, Except On ful Sekerlye, | 72 |

thorwv verray grace and goddis powere,
Faire Al Ouer pasten they there.

76

Thus pasten they that water Every Man,
Except On that hyhte Chanaan ;
and this Canaan that was thore,
Of Ierusalem he was I-bore,
and twelve bretheren hadde he,
that with Iosep pasten sikerle.

except one man,
call'd Chanaan,

80 who was of
Jerusalem,
and had twelve
brothers with
Joseph.

and whanne Ouer that water they werex gon,
and parceyved þat here brothir thanne Anon
was beleft On the tothir syde,
thanne Mochel mone they maden þat tyde,
and to Iosephs thanne faste gonne they go,
and hertely besowhten Iosephs tho ;

84

"a, goode sere, that ȝe wolden vs telle
how this Aventure here befelle,
that owre brothir is vs behinde ;
how may this be, and be what kynde ?"

88

His brothers ask
why he is left
behind.

92

"wele ȝe weten the skale why,"

quod Iosephs to hem Certainly ;
"alle discharged Of synne ȝe be,
and so nys not he ful sekerle ;

Joseph explains
that he is not as
they are,
purgd from sin,

96

wherfore hym behoueth to Abyden there,
for with vs myhte he not Comen In non Manere ;
and ȝif he hadde, I-sonken scholde he ;
therefore best for him is there to be ;

100

and he would have
been drowd,
therefore he is
better where he is.

For ful gilty doth he hym knowe,
that he ne myhte not passen forth in this Rowe."

Thanne gonne the bretheren to wepen Echon,
and to Iosephs they maden Mochel Mon ;

104

Chanaan's
brothers lament
that their brother
is left in a strange
country

"ha, goode Sire, how scholen we do,
that Oure brothir ne myhte Comen vs to,
for he is [t]here In stronge Contre,
and fer from his frendes sekerle ;
and he¹ socour hath he Ryht non,
A, goode Iosep, how scholen we don ?

108

away from friends
and help,
[1 P 22]

- And þerto ful fer from his Contre ;
 and we his bretheren ben Sikerle, 112
 and they love
 him so dearly
 that they pray
 Joseph to bring
 him over,
 for hym loven we ful Enterly
 As the flesch and blood of Oure Owne body ;
 therefore, goode Iosephe, for Charite,
 helpeth that Ouer comen weren he ; 116
 else they will die
 of sorrow.
 Oþer elles for sorwe we scholen deye
 certainly, Iosephe, and In feye,
 ȝif that we gon owt of this Contre
 but ȝif that he In Owre feleschepe be." 120
 Thanne thus wepinge Alle they preide,
 and thus to Iosephe Alle they seide.
 of hem Iosephe hadde gret pyte there,
 Joseph is so sorry
 for them,
 for they are good
 men and true,
 For þat Alle good men they were ; 124
 and ful Of prowess Ek therto,
 whanne that Ony thing scholde be do.
 thanne seide Iosephe ful Curteislye,
 that he says he
 will do it,
 "for ȝoure love I schal it don trewelye ; 128
 and ȝit trowe I bettere that he were,
 & that to vs he Come not here ;
 though it may
 lead to harm.
 and be hym more Evel may Comen vs to ;
 Neuertheles ȝoure wylle ȝit wile I do." 132
 So that to the water Iosephe Aȝen wente
 forto fullen here Entente,
 and vnto the water he gan to go,
 Then he crosses
 the water again,
 to þ^e tothir side that he cam fro ; 136
 And thanne to Chanaan seide he,
 "Now thin Owne levyng here myhtest þou se ;
 and ȝif In as good lif thou haddest I-be
 tells Chanaan if
 he had livd as
 well as his
 brothers
 he would not
 have been left
 behind.
 As thy brethren Aren Sekerle, 140
 thanne haddest þou not beleft here
 Sekerly, Kanaam, In non Manere."
 thanne took him Iosephe be the hond,
 and thus seide, As I vndirstond, 144
 Then he bids him
 follow him,
 "Come On, Chanaam, and sewe thou me,
 and sawf and seker schalt thou be."

- and whanne to the brinke they weren gon,
 thanne to Iosephe he seida Anon, 148
 "this watir it is bothe depe and blak,
 I ne dar not *per-Onne* gon with-Owten lak;
 with-Owten A schipe other A galeye,
 lest I scholde perschen, Iosephe, In feye." 152
 "Certes, quod Iosephe to him Ageyn,
 It nis non wondyr In Certein
 thowh *pou* In this water deidest here,
 Sethen thou Trotest non bettere In Goddis powere; 156
 Therefore here schal I leven now the,
 and to thin bretheren gon wile I Aye;
 and Merveille þ^e not thouh *pou* longe here Abyde,
 for here mythest *pou* dwellen A long tyde, 160
 til fischeres here Comen sailing be the,
 þ^e Over to bringen ful Certeinla."
 Thus In this Maner Iosephe gan forth to pase,
 And Chanaam lefte stille In that place. 164
 whanne his bretheren behelden Iosephe ther,
 and sein not here brothir In non Maner,
 thanne grettere morneng gonne they make
 thanne ony tyme to forn for hys sake; 168
 but here morneng but lytel while did laste
 Aftyr that Iosephe they conne taste,
 So that with Inne A while After, sone
 A fyschere¹ vppon that water gan gone; 172
 and whanne that Chanaam Sawh hem ther,
 Anon to hem he clepid from fer,
 And preyde hem In to here schipe forto take
 him, forto veryen ouer that lake; 176
 So that Ouer that water he wente,
 And with his Compeneye Mette veramente.
 and whanne his bretherin gonnen him beholde,
 they Maden Ioye ful Many folde,
 for they loveden him ful wel
 as bretheren Owhte Everydel, 180

but Chanaan is
 afraid to cross the
 water without a
 boat.

Joseph tells him,
 as he has so little
 faith,
 he must stay
 where he is till

fishermen take
 him over.

Joseph goes back
 without him,

to the great grief
 of Chanaan's
 brothers.

[¹ Fr. *marrouster*]

Fishermen bring
 Chanaan over,

and his brethren
 rejoice, for they
 love him dearly.

- For him lovede they Al so dere
as bretheren Owhten to loven In fere. 184
whanne that Iosephe Chanaam gan se,
Joseph welcomes Chanaam,
and tells him of the great wicked-
ness of the fishere
who brought him over;
"Chanaam, he seide, welcome 3e be!
Chanaam, I kan the tellen tydynges:
they that the hider dide brynges, 188
they weren so wykked In Alle degre
that Alle Goodnesse from hem doth fle,
and þerto so sorwefully ben they be-gon,
and that schalt þou sen here Anon; 192
they are to perish, For Alle I-persched they scholen be,
that Al this peple here schal se;
and that schal ben here Gwerdown,
for here Over bringeng with good resoun; 196
for they are paynim miscreants,
for they ben paynemes Mescreauns,
therefore hem schal happen ful wondir chauns,
for they wrowhten Aȝens Goddis wille,
hider the to bringe, I sey the tylle; 200
and, for his Comandement that they han broke,
In strong presoun they scholen ben stoke;
and hem Alle Swelwen schal the see,
and the sea is to swallow up both
the ship and men. 204
bothe schipe and Man ful Sekerle,
and that schalt thou sone beholde
ȝif it be soth that I the tolde."
Whanne Iosephe hadde told hem þis tale,
þer be-gan sorwen with-Owten bale; 208
Then a storm rises,
For so gret A wynd þere Ros Anon,
and Ouer that water it wente ful son,
and Made þer-Inne Manye A ful gret wawe,
and gret waves overwhelm the
ship, 212
so þat Ech Ouer Oþer gan Ouerthrawe,
and dreinte this vessel there Anon,
and all therein periah.
so þat persched they weren Echon,
that Alle Iosepis Meyne þere beheld
lik as he behyhte hem In that feld. 216
Whanne they Alle this wondir hadde sein,
To Iosephe they Comen Anon Certain,

and seiden, "sere, what scholen we do?
 Scholen we now Ony fartherre go,
 Oper scholen we stilla Abyden here?
 3e, Sire, and we Al In fere."

"Into A forest scholen we pase,
 and pere scholen we sen, be goddis grace,
 In what place that Moys is Inne,
 As I behyht 3ow Er that I blynne."

"Sire, quod they, scholen we thanne se
 Moys Owre brothir, where pat he be?"

"3e, quod Iosepha, that scholen 3e
 Mois here sen In Alle degre."

Thanne from that place wenten they Anon,
 and toward the forest of darmandes they gonne gon. 232

Thanne Aleyn, that Fyschere Clepid was,

and Bron and Peers In that plas,

and faste to Iosephe gonne they gon,

And pere to him seiden thus Son,

"Sire, telleth vs for Charite

what signefiaunce pat this May be,

Of this hert and fowre lyown

pat thus here wenten With-Owten distroctious." 240

"Sires, quod Iosephe to hem thanne,

I schal 3ow tellen As pat I Canne :

It is Of God the signefiaunce,

that to his disciples wile maken demonstraunce

For 3e that In Synne hauen be,

and forsaken It Certainle,

and ben I-Comen to A newe kende ;

what I schal now sein, take 3e In Mende,

why that In An hert he gan him schewe ;

vndirstondeth my Resouns vppon A rew.

"Of an hert, the kynde Evere It is,

From Age to 3ongthe to tornen I-wis :

Ryht so dyde Iesu Crist ;

From deth Aros, As 3e wel wyst,

220 Joseph's company
ask what they
are to do next,

224 and are told they
must go into the
forest,

228

where they shall
see Moys.

236

Alain and others
ask the meaning
of the white hart
and the four lions?

240

244 It is a token from
God for those who
have forsaken sin.

248

252 The hart repre-
sents Christ,
who rose from
the dead,

as the hart re-
news its youth.

- that Is God and varray prophete,
that On the Cros his lyf dyde leta. 256
- The whitenesse
represents his
mother and his
purity from sin.* and be his whitnesse, vndirstondeth 3e
his Modris and his virgynyte,
whiche non Of hem Entachched was
with non Maner Synne In non plas. 260
- The chain shows
his humility.* and be his Chayne vndirstondeth 3e,
that signefieth hvmlyte.
- The four lions are
the four evange-
lists who wrote
his works and
miracles.* "and be þ^e fowre bestes In his Compenye,
the fowre Evangelistes signefyen sekerlye, 264
that Alle his werkis wreten Echon,
and Of his blessid Miracles Manyon
that here Amonges vs wrowhte he,
As thowh A dedly man he hadde be. 268
- " Thus be the white hert vndirstonde 3e
Crist In his holy virginite ;
and be the fowre bestes Also
the fowre Evangely[st]es þat with him gonnen go, 272
that these Ouer this water Owre Condyt hath be,
As Openly here Alle Mown 3e se.
- As Christ hath
appeard
blesseedly to us,
he shall appear in
later times
angrily to two
men,* and as blessedly As he aperith to vs here,
As Angerly schal he In Anothir Manere 276
To tweyne persones In tyme Comenge,
be Arthures day that schal be kyng.
- Lancelot and
Modred.* and whiche two that they scholde be ;
On schal ben lawncelot ful sekerle ; 280
And the tothir, Mordret schal ben his Name,
that schal ben A man Of a wondirful fame ;
And Into that tyme In Certein
In this Semblauce Aperen will he not Ageyn." 284
- Joseph's company
pass into the
forest of
nantes,* Thus As they wenten forth Talkynge,
Into þ^e forest of Darnautes began hem brynge ;
and whanne with-Inne that they hadden gon
The space Of two Miles there Anon, 288
and Ioseph that Algates wente to fore,
Into A weye he tornede thore,

- and him they Seweden Everichon
 Al so faste As they Cowde Gon, 292
 Tyl they Comen In to A gret Valey
 where As A gret hows syen they.
 And Whanne they Comen to that Entre,
 Al Open the gate pere fownden he ;
 but Nethir Man ne womman syen they non
 that In wolden hem letten forto gon.
 thanne forth Iosephe Innere wente,
 And Al his Compene veramente, 300
 And In to An halle he gan gon,
 pere him they foleweden Everichon.
 thanne A gret fyr syen they there,
 that As briht brande And as Clere
 thowh Alle the bussches pere In Erthe hadde be
 vppon A fyr I-set ful Sekerle.
 And whanne this fyr that they Sye,
 Thanne Axeden þei Iosephe In hye 308
 ' what myhte signefie that ilke fyre.'
 thus sone A vois thanne gonnen they here,
 and so lowde it gan to Crye
 that Alle they it herden Sekerlye,
 "holy fadyr Iosephe, Goddis knyht,
 Fulfild with the Grace Of god Almyht,
 that thou woldist Onlyche preyen for me
 To that good lord In Maieste, 316
 Myn Angwisch that he wolde Aslake,
 whiche I Am more worthy to take ;
 but ȝit þat he wolde Of his Mercye
 My peyne to Aleggen In som partye."
 and the vois þat there thus spak,
 Owt Of þe fer it Cam with-Owten lak.
 thanne seide Iosephe, " fain wold I preye
 ȝif I wiste my lord not forto Anoye." 324
 " A, quod the vois, In Alle wyse
 For me þat ȝe wolde preien In ȝoure Gyse ;
- where they find in
 a valley a great
 house,
 with open gates,
 into which they
 go,
 and follow Joseph
 into a hall,
 where burnis a
 great fire.
 Then a voice cries
 out of the fire,
 and asks Joseph
 to pray for him,
 that his pain
 may be relieved by
 the mercy of God.

& be ȝoure preiere my payne I-legged schal be,
thus troste I, Iosephe, Certeinle. 328

Joseph bids him
tell how it is with
him,

whether he is
sawd or lost.

“Do me to wetene,” quod Iosephe Ageyn,
“whethir þou schole to blisse Oþer to peyn,
Owþer Ewere Mercy that þou hopest to have
Of thy Creatour that may the Save.” 332

He says he still
hopes to have
grace through the
mercy of God,

“I ne have not don so gret Trespas
that I ne hope to haue bothe Mercy and gras :
For his Mercy, so gret It is
to Alle tho that don Amys, 336

[MS. his]

and they repenten hem of hir¹ Misedede,
Anon to Mercy he wele hem lede.

though he sat
presumptuously
in the seat of
Christ,

but now knowe I wel that thilke same se
that I Inne sat be presomtweste, 340

It Is that same sege to mane
where as God to his disciples Made his Sene ;
And I As A fals Synnere
And dedlich man wolde sitten there ; 344

wherefore On Me God took veniaunce
for myn desir & myn Mischaunce,
how from the table þat I was left,

therefore devils
carrid him off
and were taking
him to the
dungeon,

And with Ministres Of helle from ȝow Reft,
that streyht with hem I scholde han gon
Into here depe donioun Anon. 348

“And whanne they Comen Ouer this forest,
happede An holy man Is here be west, 352

when a holy
hermit saw them,

An holy Ermyt, & A Religious,
As he walkede Owt Of his hous,—
and xxxij wynter Ermyt here hath he be,
A ful holy man In Alle degre.— 356

and made them
drop him,

And whanne he sawh hem me so bere,
Anon hem Alle he Coniowrede there
so that here they leten Me falle,
so faste thermyt On hem gan Calle, 360
and seide, ‘leve ȝe this Man that ȝe here bere,
For Ouer him haven ȝe non powere ;

For he ne hath not ȝit so Mochel Misdo,
 To Endles payne forto go.
 For ȝit Mercy schal he have,
 And his Sowle schal ȝit be save.
 but this same fyr belefte with Me
 In signefiaunce Of lecherye, As ȝe mown se ;
 and thus schal Abyden here
 tyl there Come A knyht Of gret powere,
 That the Aventures Of the seint Graal
 To an Ende schal he bringen Al ;
 and hider fortvne schal bringen him to Me,
 This Merveille here that he schal se ;
 and be the helpe Of that holy knyht,
 Owt Of this fyr he schal be dyht.
 And thus the Good man here me tolde,
 For In that place Sitten I wolde.
 whanne þ^e Enemyes herden him so speke,
 Anon faste from Me gonnen they to Reke,
 and leften me thus In this degre
 In this same Manere As ȝe Mown se.”
 Thanne bespak Aleyn the Gros Anon,
 to him that In the fyr was thus son,
 and thus seide, & In this Manere,
 To him þat In the fyr was there :
 “ What Art thou that I there Se ?
 whethir Man Oper womman, telle þou me,
 that the Certain Myhte I knowe
 Of Alle this thing vppon A rowe.”
 “ Ha ! Ha ! Aleyn, quod thanne the voys,
 I am thy Nygh Cosin that is here, Moys,
 That here In this fyr doth brenne
 For the Sege that I sat Inne,
 As ȝe Alle gonnen there Se ;
 there-fore this payne is dyht to me ;
 and þerfore, Aleyn Cosin, I preye to þ^e
 that thou wost¹ to God preyen for Me,

as he had not
 synnd so as to be
 lost,

364

but the fire is to
 remain on him
 till the good
 knight comes who
 shall end the
 adventures of the
 Graal,

368

372

who shall deliver
 him from the fire.

376

380

384

Then Aleyn asks
 the man in the
 fire, who he is ?

388

The voice answers,
 “ I am thy cousin
 Moys,”

392

396

and asks Aleyn to
 pray for him,
 [? wolt]

for I knowe wel that 3owre preyere,
Of God schal be herd, As lef and dere." 400

[*Fr. Symen.*
Engl. Symon, p.
262, l. 771, &c.]

[*MS. he be*]

When Symen
hears this, he cries
out and asks Moys
if it is really he,
living and burn-
ing in the fire.

Whanne that Symen¹ herde this word,
that faste be Iosephe thanne there stood,
with a lowd vois he² gan to Crye,
and hym Axede there An hye, 404

"Art thou Mois that Art here,
that lyst & brenst here In this fere?"

Moys answers
him,

"that I am, fadyr, Sekerly ;
and 3it wers hadde comen to my body 408

Ne hadde the holy preiere ne be
Of an holy Ermyt ful Sekerle ;
and thus, fadyr Symen, with Owten les,
To peyne hadde I gon Endlea. 412

and advices him
and Chanaan to
be better than
they were before,

thus to 3ow And to Chanaan now I seye,
hens forward þ^e better to ben In feye ;
For wete 3e wel, that be Synne
and 3e greven Owre lord there-Inne, 416

In Grettere peyne scholen 3e dwelle
thanne I here fele In flesch Oper felle."
"Sone Moys, quod Symen tho,
In what Manere now may I do, 420

from peyne me to kepen In al degre?"
"Fadyr Symen, I schal tellen the :
with 3ow han 3e A bodyly leche,
that Alle goodnesse he will 3ow teche ; 424

and to be cleansed
from sin by the
Blahop, and to
follow his teach-
ing.

with 3ow han 3e that holy Bischope
that may 3ow Clensen from tayl to tope ;
And 3e wale werken After his lore,
Of peyne ne sorwe felen 3e neuere More." 428

Joseph and Aleyn
go and pray for
Moys, that his
suffering may be
lessend.

In this Manere Whiles they gonne talke,
Iosephe and Aleyn forth gonnen walke,
and setten hem down vppon here kne,
and preiden to god In Maieste 432

'For Moys that was In peyne and wo,
Forto Aslaken somme Of tho ;

And that he wolde, for his gret pite,
his payne Alegen, And it wolde be.
and whiles they maden here preiere,
they syen from hevne how it Cam þere
In semblaunce Of Ryht A gret Reyn,
and Into the fer it discended ful pleyn ;
and a gret partye there-Offen it qweynte,
and halfendel the flawme fully Asteynthe.

And whanne that this thus was I-do,
A ful lowd voys Sette vp Moys tho
that Alle the Compenye it Myhte it here,
And thus there seide In his Manere,
"Ha ! Iosephe, Resten Mown 3e
Of 3oure preyeris now sekerle,
for 3e han don Me A gret leigaunce
Of my peynes with Owten dowaunce.
God 3ow qwyte, there I ne may !
My peynes han 3e gretly lissid this day ;
For now, me thinketh, gon Is my payne
thorwh 3oure goode preyeris In Certayne."
thanne there-Offen Iosephe Glad was tho
that his peynes weren Aslaked so.

Thanne spak Symen to his sone ther,
"Sone Moys, how seist thou Of this fer ?
schal it with the longe Endure ?"

"Not so longe, Fadir, I the Ensure,
as I am worthy hit forto haue ;
For I troste to god he wil me save,
For mere his pite and his Mercy,
Evere lasting scholde it ben trewly ;
but Of his Mercy And Of his pyte
3it Operwise hath he Ordeyned for me,
and this Sorwe An Ende to brynge
thorwh an holy knyhtes Comenge,
hos Name schal be Clepid Galaas,
here me schal visiten In this plas,

436

440 Then comes a
great rain down
into the fire,

and puts half of
it out.

444 Moys calls out,

448

452 and tells them
that his pain is
greatly eased
through Joseph's
prayer.

456

Symen asks how
long the fire shall
last.

460 Moys says, not so
long as he
deserves,

464

468 for a holy knight
is to come,
callid Galaad,

who shall end the
adventures of the
Grael and Great
Britain,
and release him
from his pain.

and the Aventures Of þ^e saint Graal,
To An Ende bringen he schal ;
and Alle the Aventures Of grette breteyne,
In him schal ben Ended In Certeyne
and thanne slaken schal my dolour
That I am Inne here In this Owr."

472

476

Then Moys tells
Joseph to go
and preach the
Crucified in the
country,

thanne thus to Iosephe there spak he,
"A, goode holy Iosephe, for Charite
Abydeth ȝe non lengere In this place,
but Abowtes this Contre faste ȝe pace,
and precheth the name Of the Crucyfyse,
for it is ful gret Nede trewelye ;

480

which needs it
sorely.

For Al Abowtes In this Contre
but fals Mescreauntes pere ne be.
Now go ȝe forth this ilke tyde,
and In this place moste I Abyde
Tyl that be that holy Mannes bownte
Al this fyr Onlich Asteynt here be."

484

488

Thanne parted Iosephe thens Anon,
and his Compene with him gonȝe gon ;

Joseph's company
leave Moys in his
fire, and go on all
that day and
night,

and Mois there beleft stille,
and they forth wente be goddis wille
Al that day and Al that Nyht.

492

and On the Morwen, whiles it was lyht,
Owt Of þ^e forest gonnen they gon,

and get to Scot-
land,

and into scotland Entred Anon ;
and ȝit thouh scotland that it were,

496

callid so from
king Elcose.
[Fr. *elcose*]

It nas so Cald but for On Manere,
but for the kyng Elcose¹ yclepyd he Was,
Whedir that they Entrede, and Into whiche plas ;
and thike Nyht Alle I-herberwed they were
In A ful gret pleyn forsothe there.

500

They are fed with
all possible
delicacies,

and whanne to soper that they weren set,
with Alle delicasyes they weren Replet ;
Of what Manere thing that herte wolde Crave,
Anon Rediliche they it there haus ;

504

So that it is Merveil forto knowe
how þat Alle fulfild weren they vppon A rowe, 508

Except Chanaan & Symen,
hem lakkede grace Amonges Oper Men,
So that thorwh þ^e holy vessel

except Chanaan
and Symen,
who have no
grace in them,

Repleinsched weren they neuere A del, 512
that so In deseise was here Abydyng
two dayes And two Nyht with-Owten lesyng.

and have nothing
to eat for two
days and nights.

And whanne they Sien that they ne were
Not worthy here felischepe to Entren there, 516

So with-Inne hem self gonnen they Seye
with vegerous harte and gret Envye,
and spoken Of here mysaventure,

They discuss it
between them-
selves,

"It Cometh not be vs, I the Enswre, 520

but for Oure fadris Gilte to-fore,
That semede Cristene, & weren not thore ;
there-fore for vs that Olde now be,

and say the fault
is not in them,
but in their
fathers, who
seemd Christians
and were not.

Falleth the veniaunce ful Sekerle." 524

"In feith Anon, quod Symen thanne,
Peers that halt him so holy A manne
Evere to God In Semblauce,

Symen says that
though Peers and
Joseph seem so
good,

jit haue I lengere with-Owten variaunce— 528

thowh that he my ny Cosin be,

and Iosephis Also sekerle,

jit hath he nowhere travailled so ferre

As I haue don In Alle Manere ;

532

Neþer neuere for god so moche dide he

As that I have don now sekerle ;

and so trowe I that Al his Synne

vppon me is beleft, boþe more & Mynne ; 36

yet he has done
more for God
than they,
and he suffers for
their sins.

So that trostily I beleve forsothe

that God for my gilte nys not wrothe."

"Now Certes, quod Chanaan tho,

with my bretheryn it fareth Ryht so ;

for here synne that thei didn here,

Oure bischope myht not sewen In non Manere,

Chanaan says
that he is punisht
for his brothers'
sins.

540

So weren they gilty, and to blame,
 So vppon me falleth the schame ; 544
 there-fore that ȝe wolden Conseillen me
 what I schal don In Ony degre."

Symen declares
 that he will take
 vengeance on
 Peers,

" Certes, quod Symen, wile ȝe now se,
 vppon my Cosin peers avenged schal I be 548
 Er to-Morwe that it be pryme,
 that it schal be thowhte On A ful long tyme ;
 bothe here and Ellis where
 It schal be thowhte On In Many Manere." 552

and Chanaam says
 he will on his
 brothers,

" And I forsothe, quod Chanaam tho,
 with my bretheren the same schal I do ;
 For tyl that I have so I-wrowht,
 Of þ^e Saint Graal Gete I nowht, 556
 nether non Maner Of Sustenaunce
 tyl on hem þat I haue wrowht veniaunce."

Thus to-Gederis wrowhten they two,
 whiche tornede hem After to mochel wo ; 560
 For In Wanhope weren they falle,
 and Exempt from graces Alle
 Othirwise thanne they weren wont :
 thus it fyl hem In Every point ; 564

for both he and
 Symen are desper-
 ate ; and therefore
 they commit a
 crime that all the
 world hears of.

for they gonnen werken so gret wreche
 that Alle the world þere-Offen hadde speche,
 and schal Into domesday,
 Of here Felonyes Men scholen say. 568

At Even Whanne logged Alle they were
 In A gret Medwe besides there,
 Chanaam, In whom the devel Entred was,
 Of his felonye Remembred In that plas ; 572
 he took his swerd bothe scharpe & kene,
 and be þ^e Mone lyht þat schon so schene
 he Aspide where his bretheren lay,
 Alle xij, Sekerly and In fay. 576

Chanaam goes by
 the moonlight to
 his twelve
 brothers,

ands them asleep,

and whanne that he sawh hem liggan so,
 previliche to hem thanne gan he go,

and drowh Owt his sward thus son,
 and his Owne brothir he slowh Anon, 580
 that so from On to Anothir
 he slowh Alle .xij. In þat fothir.
 and whanne he say that ded they were
 alle xij, he lefte hem lyggang there, 584
 And wente forth thanne In his weye,
 Symen to seken Certainlye ;
 and whanne he hadde him I-fownde,
 Of his dede he tolde him that stownde. 588
 " Now haue 3e wrowht, quod symen tho,
 lik As I Myself wyle now do ;
 For Of Peers so schal I venged be
 that is My Cosin ful Sikerle. 592
 Abyde me now here, quod Symen tho,
 Tyl thal Aȝen I come the to."
 " thou schalt me fynde, quod Chanaam thanne,
 vndir this Figge tre for Ony Manne." 596
 thanne wente Symen forth his way
 Into þ^e place þere Ioseph^e lay ;
 For ful wel Supposede he
 that faste be him peers scholde be : 600
 and in his hond he bar A knyf
 þerwith to Reven peers his lyf,
 the wheche Envemyned was In that plas :
 the blad A foote long it was, 604
 so that knyf was forto dowte
 For two skelis Al Abowte,
 the ton was for the Envemynenge,
 þ^e toþer for scharpnesse with-Owten levenge. 608
 Whanne Symen was Comen þere peers lay,
 and verrayly In þat Compene he say,
 Anon he lefte there vpe his knyf
 him to han Slayn with-Owten stryf ; 612
 but At that tyme hadde he non powers,
 what for drede and what for fere ;
 but in his fright

kills them one
after another,

and leaves them
lying.

Then he meets
Symen, and tells
him what he has
done.

Symen goes to
kill Peers, with a
poisoned knife,

a foot long in the
blade.

When Symen
sees Peers lying,

he lifts his knife
to kill him,

- but Into the Brēst there he him smot
that ful sore In his body there bot. 616
- For it ne was not Goddis wille
that so falsly he scholde him spille ;
So that thorwh the scholdere it Cam thore
A large handful and wel More. 620
- Peers calls out,
and whanne pers felte Al this
that so was hvt with-Owten Mys,
Anon ful lowde he gan to Crye
“Ha ! help, God, for now I deya.” 624
- and arouses the
people,
thanne wook the peple Ryht Anon,
And to Peers þere gonne they gon,
And Axeden him ho hadde so I-do,
And he seide “Symen,” and no Mo. 628
- who take Symen
and bring him
to Joseph.
So symen tooken they In that stede,
and to-foren Iosephs gonnen him lede,
and Axeden Iosephs what they scholden do
that In this Manere Peers dyde Slo. 632
- And whiles Of this that they gonne speke,
A ful gret Compenye Cam there Reke,
that þe xij bretheryn hadden I-fownde,
The Whiche Weren slayn In that StoWnde ; 636
- Then Chanaan's
twelve brothers
are found dead,
and there is great
lamentation.
and so gret deol they maden Carteinle
as thowh Al the world to-forh hem ded hadde be.
- And whanne that Bron Sawh this Syht,
To Iosephs he wente Anon Ryht 640
- Ful sore wepenge, and Makyng Mone,
“Sire, he seide, Cometh with me Anone,
and þe scholen sen the Rewfullest syht
that Evere þe syen, I schal þow plyht, 644
- Bron tells Joseph
that Chanaan's
brothers are all
slain.
Of the xij bretheren Of Chanaan
that here lyn Slayn, Every Man ;
and I ne wot ho hath it I-do,
where-fore, Sire, myn herte is wo.” 648
- Whanne Iosephs thus him speke herde,
As A woful man thanne he ferde,

and thedirward wente he ful sone
 to sen what thing þat þere was done.
 whanne Into þat place he was Comen there
 As Alle these xij bretheren ded they were,
 thanne thus gan he to seyn,
 "Ha! thou enemy, Of falsnesse ful pleyn,
 why hast þou thus here now wrowht
 with goddis peple that Gylted the nowht?
 A, Mercy, lord, ful Evel haue I do to the
 Of thike peple that thou be-took me,
 that thus falsly here ben ded!
 A, goode lord, Mercy now In this steed!"

thanne comanded he Symen Anon þere
 to-forne him Comen In Ony Manere:

"Symen, quod Iosephe, ho hath this do?"

thanne Anon Answerid symen tho,

"Chanaam, here brothir, hath hem sleyn,
 I sey now, sire Iosephe, In Certayn."

"Where is he, quod Iosep thanne,
 that Ilke false Cursede Manne?"

"Sire, he seide, vndir þone figge tre
 þere wolde, he seide, Abyden Me."

thanne Comaunded Iosephe Anon
 that thedir his Meyne scholde gon.

Anon forth wenten they verament

to fulfillen his Comandement,

and Comen to the figge tre;

þer fownden they Chanaam Sekerle,

and, whethir he wolde Owther non,

To-forne Iosephe they dyden him gon.

and whanne Iosephe gan him beholde,
 he wepte and Syghede Many folde,

"Ha! Chanaam, why hast þou thus falsly do,
 Thy xij bretheren thus forto slo,
 that to the world weren goode Men
 and worthy knyhtes Everychon?"

652

Joseph goes to
 see the bodies,

656

660

and grieves that
 he had not taken
 better care of the
 people entrusted
 to him.

664

Then he asks
 Symen who
 has done it;

668

and Symen
 betrays Chanaan,

672

and tells where
 he is.

676

Joseph sends to
 fetch Chanaan,

680

684

and asks him
 why he murdered
 his brothers?

| | | |
|---|---|-------------------|
| | “and ȝif I haue thus hem Slayn, Me Repenteth not In Certeyn.” | 688 |
| Chanaan says he does not repent having murderd them, | “What was thy ¹ Cause thou dydest so?” | [1 P the] |
| | “Sire, I schal telle the Er that I go. this was pleinliche the Cause why: for Often haue I sein Openly | 692 |
| for they were fauourd above him, | More goodnesse God hath for hem wrouht thanne for me which that he bowht; for Every day Repleinsched they were, Of the holy gost Alle in fere, | 696 |
| and fed, when he was dying of hunger. | and I for hunger nygh ded was, For Of þ ^e seint Graal haue I non gras.” | |
| Joseph asks how he dared do so, | “A, quod Iosephe, thou wikkede Manne, Why dorstest thou don so thanne sethen God hem lovede bettere than the; how dorstest þou so don In Ony degre? For it was the worste deede that Euere Man dyde In Ony stede. | 700 704 |
| and prays for a sign | Wherfore I preye to Owre Saviour That som tokenenge he wyl sende þis Owre | |
| from heaven against Chanaan. | On the forto doon worldly veniaunce For thyn fowl dede, And thin Mischaunce.” | 708 |
| A voice from heaven bids vengeance be executed for these men. | Thus sone A voys there Cam Anon that they it vndirstoden Everychon, “do ȝe be hem hard Iuggement As ȝe mown Acorden be ȝoure Entent. For the Iuggement Of the high devyne wyle that hard Iuggement to hem propyne.” And whanne that they this worde herde, As in gret Loye Alle they Ferde, In that Oure lord to hem gan sende how they scholde werken to the Ende, and that they hadden deservyd to ben ded thorwhe here fals werkyng In that Sted. | 712 716 720 |
| When the sun rises, | Anon whanne the day I-sprongen was, and the Sonne schon In Every plas, | |

thanne seide Iosephs to his Compene,
 "Taketh 3e these tweyne men hastelye,
 and loketh that 3e don hem to Iuggement
 For here desert And here Entent.
 For certain me Semeth In My wyt
 that they han wel deservit It."

724

Joseph bids his
 people judge
 Chanaan and
 Symon.

thanne Seiden they to Iosephs Agein,
 "Sire, moche bettere Conne 3e In Certain
 hym forto demen, thanne Connen we,
 what Iuggement they scholden haue In Al degre."
 thanne quod Iosephs to hem thanne :

728

His followers
 think he should
 sentence them ;

"I ne wil not Medlen Of these Menne ;
 but 3e that worthy knyhtes hauen been,
 and Many Aventures hauen 3e seen,
 and now goddis knyhtes been 3e Alle,
 demeth 3e what of hem schal be-falle ;
 and that After the worldis Iuggement
 that 3e demen hem bothe After 3oure Entent."

736

but he puts the
 matter into their
 hands, to do as
 they think right.

And whanne they herden Iosephs¹ thus sein,
 thanne to Cownseyl wenten they ful pleyne,
 and Eche Of Other Gan to Enqweren,
 what best were to don Of theke Men there,
 and what Iuggementes it Myhte be.

740

Then they con-
 sult together,

to putten hem to dethe, thus Spoken hee ;
 and whanne they weren Alle At On Acord,
 They tolden it to Iosephs¹ Every word.

744

748 and tell Joseph
 their decision.

thanne seide Iosephs to hem ful sone,
 "Goth, doth thanne that 3e han to done ;
 for I sey to 3ow, that As be Me
 Nothing there-Offen distorbled schal be."

752

He confirms their
 judgment,

thanne taken they these Men Anon,
 and ladden hem forth to-form hem Echon,
 and bow[n]den here hondes hem behynde
 As for men That fals weren and vnkynde,
 and Comaunded that two pyttes Anon to Make

756

¹ MS. Iosephs, with contraction mark over p.

| | | |
|---|---|------------|
| and they take the two men and bury them up to the chin in two pits. | For theke tweyne vntrewe mennes sake. and Anon they weren I-put there-Inne both vp stondyng Evene to the Chynne. and thanne behelden Alle they Anon | 760 |
| Two flaming men come flying from Gales, | To-ward the Rem of Gales Echon, and they Syen Come Fleyng In the Eyr, and faste towardis hem they gonne Repeyr, and lyk As tweyne briddes they Comen fleyng, ✓ Tweyne men to-gederis Embraced, brennenge as thowh it were In flawmes Of fyr so Red, Swiftly they Comen In to that sted ; as it hadde ben A wyndes blast These two Men thider Comen In hast. | 764 768 |
| take up Symen, and fly off with him. | And token Symev ¹ Openly In here syht, And with hym forth token they here flyht ; | 772 |
| [leaf 76] | In to the same Contre that they Comen fro faste with hym gonnen they go ; | |
| But where they take him to, no one knows, | but In to what place, telleth this storye, No man Can seyn ne tellen Certainlye ; | 776 |
| and my Master Sire Robert de Borron says nothing about it, | Nethir my Maister Sire Roberd de borron Of theke poynt ne telleth nethir akele ne resoun, Ne Entermeteth him not In non degre whider they him bare Certainla. | 780 |
| but it shall be explained farther on. | but whanne that Cometh bothe tyme & spas, More scholen 3e heren Of this Cas Openly declared to 3oure Ere, So that 3e scholen it vndirstonden more Clere. | 784 |
| | Now leveth Of Symen this Storye, And to Chanaan storye doth he hye. | |

CHAPTER LI.

OF THE FATE OF CHANAAN, AND OF PIERS'S WOUND.

Chanaan, having been firmly burid in his pit up to the shoulders, with his hands tied behind him, begins to

¹ Before, Symen, p. 215, l. 52, and Symen, p. 255, l. 503, &c.

repent (p. 263-4), and prays to Christ to pardon him, and to Joseph to pray for him (p. 264-5). He then begs the people to unbind his hands that he may raise them in prayer to God (p. 265), and to bury him near his brethren if he dies before Joseph leaves the country, because then passers-by will pray for his soul (p. 266). His friends take pity on him, and unbind his hands (p. 266), and make tombs for his twelve brethren, and one for him when he dies (p. 266-7). Joseph says a sword must be set on all the tombs (p. 267); and comforts Piers (p. 268), whose wound his friends had made worse with herbs (p. 268). Next morning a sword is seen set on each tomb by no earthly hand (p. 269), and upon Chanaan's tomb a fire (p. 269). Joseph predicts that Lancelot shall extinguish the fire (p. 269-70), and that Galahad shall free Symen, Chanaan, and Moys (p. 270). Pharans stays behind (p. 270), and builds a chapel in Balaan's country, where he can pray for Chanaan (p. 271), and Piers is left with him; the rest start off (p. 271). Piers grows worse, to Pharans's great distress (p. 271-2). As Piers's wound gets worse and worse, he begs Pharans to take him to the nearest sea; which Pharans does, on assback (p. 272), and puts him on board of a ship that they find there (p. 273). Piers begs Pharans to go back and leave him alone (p. 273-4); they commend one another to God, and Piers sails off (p. 274).

Now hauen 3e herd how that this Storye

Of Symev hath declared ful Openlye,

how forth Into the Eyr that he was bore

In Alle here Syhtes that there wore,

4

where-Offen Abasched they weren Echon,

that word Amonges hem was þere Non ;

and after hym they lokede wel faste,

but with-Inne A schort while he was paste

8

ful Clene Owt Of Alle here Syht,

So that Of hym Sawh Neuere A wyht.

Symen disappears
from sight.

And whanne Owt Of here Syhte that he was Gon,

Thanne to Chanaams pyt Comen they Anon,

12

and him thus sone putten there-Inne,

and him bedelven, and wolde not blynnne,

and þerto his handis be-hinden him I-bownde

In þe pyt vp stonde At that stownde ;

16

and the Erthe they beten Abowtes hym faste.

As thowgh that Evere it scholde han laste,

They bury
Chanaan, with his
hands bound
behind him,

| | | |
|--|---|----|
| up to his shoulders in the earth, | that so to the scholdres I-Closed was he, and faste bedolven ful sekerle. | 20 |
| | Whanne Chanaam thus Arayed was, he wiste wel to deyen In that plas. Of him selven he hadde ful gret pyte In swich A maner that deyen scholde he, | 24 |
| He begins to repent, and to lament his evil deed. | and be-gan to wepen ful sore for his mysdede he hadde don thore. and whanne that Ioseps to-forn him gan gon, To-wardes him his face he tornede Anon, | 28 |
| | And thus to Ioseps he gan to Say, Ful sore weping that Ilke day, “holy fadyr Iosephe, ¹ herkene thou Me, Of thing that I schal tellen the. | 32 |
| | holy fadir! Synned I haue wel sore, and gret penance to suffren there-fore; For I haue fowle Mistaken Me | |
| against God and man; and, as no sinner repents in vain, | bothe Aȝenst my god and Aȝens the; but ȝit so gret was neuere Synnere that In this world was boren here, but ȝif that Mercy he scholde haue | 36 |
| | Of his God, and he wolde it crave with stedfast herte, and his synnes sory, thanne God On hym wile haue Mercy; and þerfore I beseche to god my Savyour | 40 |
| he prays Christ to remember him, | that is Medicyne to Alle dolour, that he wolde, for his Rihtwos pyte and for his large Mercy, to rewen On Me,— as that bothe pyte and Ek Mercye | 44 |
| | In him ben herberwed ful Ioyntlye,— that he ne wolde for myn hygh falsnesse My synnes to Repotten In this distresse: | 48 |
| and to save him as a father saves his son. | but as lyhtly as A fadyr Eche Owr wyle Rennen his sone forto Socowr, So preye I to that worthy Lord now here of Mercy and grace In Alle Manere, | 52 |

¹ MS. Iosep, with contraction mark over p.

- and that he wolde not lesen Me,
 Ne forsaken Myn Sowle for his pite
 which that he bowhte with his precious blood
 thorw his hard deth vppon the Rood ;
 and As Of Mercy and pite he Is the Rote,
 So to myn Synful Soule he do bote. 56 He prays for
 and thou fadir Iosephe, As I wel knowe mercy on his soul,
 as for An holy Fadyr In Every throwe, which Christ
 that thou wost so now preyen for me, bought with his
 so þat thorwgh thy preiere the bettere myhte be, hard death on the
 that ȝif Euere Of synnere be hadde Mercye, cross. 60
 On me mercy to haue, to him now I Crye ;
 and thou for me, Iosephe, now preye Also,
 so þat I be not dampned for Euer Mo ! 64
 and what payne Oper purgatorye that Euere it be
 that to me he wil Ordeyne for Myn disloyalte,
 I wele it Resceyven ful patiently,
 and Only trosten In his gret Mercy, 68
 So that at the day Of Iuggement
 that I be nethir dampned ne schent,
 but Meknesse to Me to schewen that day,
 and deliueren Me from that spitous fray, 72
 and not with the dampned forto dwelle,
 whiche Euerelastyngly Schole ben In helle." 76
 and whanne Alle this he hadde I-spoke,
 thanne vppon the peple he gan to loke, 80
 and hem ful faste be-gan to preye
 with Sorweful herte and weping Eye,
 and preide hem " In worschepe Of his Creatour
 his handes to Onbynden In that Our,
 that vpwardis to God he myhte hem holde, 84
 And Of Mercy him preyen Manifolde
 whiles that I haue here bothe lyf and space .
 To besechen god of his specyal grace ; 88
 and for the love of Iesus, ȝif so be-falle
 that I here deye to-forn ȝow Alle

He asks Joseph
 to pray that his
 soul may not be
 lost,

but deliverd at
 the last day.

Then weeping,
 he prays them to
 unbind his hands
 that he may raise
 them in prayer,

- Er that 3e passen from this Contre,
 and also to bury him with his brothers when he dies,
 thanne that 3e wolden beryen Me 92
 Amyddis my bretheren Everichon
 that I so falsely to hem haue don.
 “ And welen 3e now knowen the Cause why
 that I 3ow preye here so hertely ? 96
 Is for this Cause, I telle 3ow Echon :
 for all who pass their graves will pray for them and for his soul,
 For As Manye as be this weye don gon,
 for my bretheren welen they preyen thanne,
 and for my Sowle Every Manne, 100
 that God wolde for3even it Me
 My worldly Giltis In Eche degre ;
 and to 3ow Alle I preye now here,
 As to my bretherin bothe lef and dere, 104
 that for me 3e Wolden so preye
 to that lord that Sit On hye,
 ‘ On Me swich veniance to taken In this place,
 that at the day Of dom I myhte han grace, 108
 and for3evenesse Of myn Misdede ;’
 Now, goode bretheren, for me thus that 3e bede,
 so that At the day of Iuggemens
 It be for3eten In his preens, 112
 and that he wolde for3even it to me
 that I haue wrowht so gret disloyalte.”
 Whanne he hadde Mad thus his preyere,
 Alle his bretheryn that there were, 116
 Of hym hadden ful gret pyte
 For that so sore thanne wepte he,
 and fulfilden Anon his Byddynges,
 and vnbownden his handis aftir his Askynge ; 120
 & there Amyddis his bretherin twelve
 they him begroven As he desired him-selve ;
 And On Eche brothir Aftyr his kynde
 Of the beste ston that they Cowde fynda, 124
 and Of Marbil they weren Echon
 Also ferforth As thei mihten it don ;

They pity
Chanaan,

and unbind his
hands,
and after his
death, bury him
with his brothers.

and vppon Chanaam, whanne he was ded,
 they leyden An nothir In that sted,
 and vppon Eche A ston was wreten the Name
 Of the twelve bretheren there Alle In same ;
 & vppon Chanaam they wreten A scripture
 Ryht In this Manere, I 3ow Enswre,
 "here lyth Chanaam Of Ierusalem In Certain
 that his twelve bretherin falsly hath Slayn ;"
 and Alle In that Cyte weren they bore,
 As 3e han me herd Rehersen before.

And whanne they hadden thus I-do,
 thanne of Iosephes¹ Axeden they tho,
 3if he wolde Owht remeven that Ilke day.
 thanne Anon Iosephes to hem Seyde, "Nay,
 but here scholen we dwellen Echon
 Tyl that this day be Al Agon,
 For A gret thing that Nedful Is,
 that behoueth to be don with-Owten Mys.

"Ful wel 3e knowen, as 3e mown sen,
 that Alle these, worthy knyhtes han ben ;
 there-fore wile I that Ech Of hem haue
 A signe here I-Mad vppon his grave,
 In signefiaunce that knyhtes they were,
 & this schal be don whiles we ben here."
 thanne Axeden they what syne it scholde be,
 "On Eche tombe A swerd, he seide, Sekerle,
 In signefiaunce Of hem that lyn there,
 that In here dayes so worthy knyhtes were ;
 For Man schal non passen be this way
 that theke swerd is scholen taken Away."
 thanne thus fulfild they his Comaundement
 that he hem had there present.

That Nyht lyen they Alle In Certayn
 there As the twelve bretheren weren slayn ;
 and there Amonges hem In that stownde
 they gonnen to serchen peeres² wounde ;

128

They put marble
 tombe over
 Chanaan and his
 brothers,

132

saying who they
 all were.

136

[1 Fr. Iosephe, to
 end of chapter.]
 Joseph desires to
 remain there that
 day,

140

144

for there is still
 something to be
 done.

148

152

He bids them put
 each knight's
 sword on his
 tomb, and no man
 shall be able to
 remove them.

156

160

They examine
 Piers's wound,
 [2 Fr. pt. rron]

and whanne they hadden wel loked there One,
 They seiden that helyd he scholde ben sone ; 164
 and put herbe to it, So þat to the wounde they putten As they stood
 swich thing As hem thowhte scholde be good ;
 but there-Offen thanne deceyved they were,
 For but lital keps token they there 168
 how that the wounde Envemyned was,
 they Cowde it not Aspyen In that plas,
 so that for th'envemyneng Of that wounde
 they putten Non Medicyn that stoWnde ; 172
 but they do more harm than good. so that thei deden hym More harm than good ✓
 In that plyht tho As it there stood :
 For Anon as they hadden Anoynt him so
 with thing that Contrarye was therto, 176
 thus sone his flesh began to brenne,
 So that mochel payne suffrede he thenne ;
 and thanne more Angwisch hadde he thore
 thanne Evere he suffrede Ony tyme before, 180
 so that he wende Siker to han ben ded
 For payne that he suffrede In that sted.
 thanne to Iosephes Anon spak he,
 He complains to Joseph of his pain. "leve Sire, how may this now be ? 184
 these herbes don me but distresse,
 I¹ sey ȝow, Sire, In Sekernesse ;
 for I am Sykkere thanne I was before,
 and Ek my wounde manyfold more sore." 188
 thanne Answerid Iosephes that was so hende,
 and seide, "Piers, my swete frende ;
 I preie ȝow, dismaye ȝow non thing,
 For Oure lord ȝow schal sende good Counseillyng, 192
 and promises that he shall get better. and of ȝoure Syknesse Al hol to be,
 I Sey ȝow, brother, ful sekerle."
 Thus In this Maner Iosephes² there
 Coumforted piers In his Manere ; 196

¹ The MS. has *Iu*.

² This, and the same word in this Chapter, are in the MS. *Ioseps*, with a heavy stroke over the *ps*.

and, for dismayed he scholde not be,
 Iosephes And Alle his Compeyne
 that day and that Nyht Abyden stille
 In Coumfortyng of Pers,—this was his wille,— 200
 and Ek Also for that wery they were
 For makeng Of theke tombes there ;
 So that Nyht token they here Reste
 as Iosephes and his Compennie likede beste. 204

The company
 stay another day
 and night there.

vppon the morwen whanne they gonne Rise,
 they wondrede Sore In here gyse ;
 whanne the tombes they gonne beholde,
 In here hertes the merveilled many folde. 208
 For On Eche A tombe they gonze to se
 A sword, And dounward the poynt sekerle,
 which neuere Erthly hand there sette :
 this was gret Merveil to here witte ; 212

In the morning

and vppon Chanaams tombe they sye
 Gret fyr brenneng ful trewelye,
 as drye busches they hadden I-be,
 So lyht I-brende tho ful Sekerle. 216

they find swords
 put on all the
 tombe, points
 downwards,

and on the tomb
 of Chanaan a great
 fire burning.

Whanne they beheld this Aventure,
 they Axeden of Iosephes which hadde Cure
 ' whethir this fyr scholde lasten longe,
 Oper Endelesly there stille to A-fonge.' 220

They ask Joseph
 if the fire shall
 burn for ever ?

" I schal zou seyn, quod Iosephes thanne,
 to Assoille zouwe qwestiown lik As I kanna.
 this Fyr Algates ne schal not brenne,
 but Cesen it schal, but ze neten whenne, 224

He says it shall
 be put out by a
 knight,

For it ne May not ben now Anon
 Tyl that A knyht here gynne to gon,
 the wheche A synnere & luxorious schal be,
 but jit schal he ben Of gret bownte, 228
 passynge Al his Compenye,
 As that I sey 3ow Certeynlye ;
 and here that knyht In his Comenge
 Schal Asteynte this fyr with-Owten lesinge ; 232

- and not Only be his Owne grace,
but for that God wile schewen In eche place
To A Man worschepe Of Cheualrye,
thus Crist here wile don Sekerlye, 236
- callid Lancelot, hos Name schal be Clepid Lawncelot,
I it 3ow telle, for 3e ne wot ;
of whom shall be and Of hym there schal sprynge
born the best The beste knyht That Evere Was levyng, 240
[leaf 77]
knight of the to whom Oure lord schal schewen his Myht
world, More thanne to Ony Othir Erthly knyht ;
For thorwh his Religious lyvenge
hym schal befallle ful Many A thenge ; 244
- who shall end the For Alle the Aventures Of grete bretaynge
adventures of In that knyht Schal behappen In Certayngne
Great Britain. Passing Ony Othyr knyht,—
sweche Aventures to hym ben dyht,— 248
- His name shall be Hos Name, I telle 3ow, Galath schal be
Galahad, In baptesme I-Cleped ful Sykerle,
and he shall de- whiche Galath deleveren schal Certayne
liver Symen, bothe Symev And Moys Owt Of peyne, 253
Moys, and Cha-
naan, out of their
pains and Also Chanaan deliuered schal be
Owt Of his peyne, As I telle the ;
And Alle these thinges scholen befallle
- in the tyme of In kynges tyme pat Arthour men scholen Calle." 256
Arthur the King. Thus tolde Iosephes to his Compemye
Of Many diuers Merveilles that scholde be,
lyk as Crist to hym discouered hadde
As In that Contre his Feleschepe he ladde. 260
- this same day whanne he hadde thus seid,
Piers is still sick. his disciple Pers ful sik him leyd ;
Another disciple and Also Anothir Abod there stille
callid Pharans Fulliche be his Owne good wille, 264
whiche Pharans hyhte, and A preest was,
ful stille Abod he In that plas,
and there Alle dayes Of his lyve wolde he dwelle,
wishes to stay For Owht that Ony man Cowde to hym spelle, 268
with him,

where that A Chapel he gan to Arere,
 Euery day his Masse to syngen there,
 to preyen his lord, for his pyte,
 On Chanaans Sowle to han Merce.

and build a chapel,

to pray for
 Chanaan's soul.

272

and thus dyde Pharans be his Owne Entent,
 For that he sawh Chanaams there present
 Of Sorewful herte and gret Repentaunce
 that him behapped swich A myschaunce,
 and be his lyve Repentyng here
 Of his Misededis tho Alle In fere.

276

And thus belefte Pharans there behinde,
 For that Chanaams Sowle he wolde hauen In Minde ;
 And Anon A Chapel he gan to Arere,
 his Masse and preieris to seyn Inne there ;
 whiche Chapel, On Balaans let pere dyhte,
 that In thike Contre was Man Of Myhte,
 whiche Balaans Aftyr Conuertyd was
 thorwgh Pharans Counseil In that plas,
 and Resceined the Cristene lay,
 and pere-Inne lyvede ful Many a day.

One Balaans helps
 to build the
 chapel,

284

and is converted
 to the Christian
 faith.

so that vppon the Morwe thei token here Iorne,
 Iosephes, and with him Al his Compeyne,
 Sauf Only Pharans belefte behynde,
 and with this Piers that was so kynde
 be Encheson that hurt he was,

288

and ne myhte not Meven Owt Of that plas ;
 For he ne mihte not sewen his Compenye,
 So Syk and sor he was trewelye.

Joseph and his
 company depart,
 leaving Piers and
 Pharans behind.

292

And thus beleften they bothe In-same,
 Pharans and Piers with-Owten blame.

296

This piers, that hurt was so sore,
 Everyday gan Apeyren More and More
 that he wende Sykerly ded to han be,
 for non Othir Rekewre treuly knew he,
 that so with-Inne the thre ferste dayes
 he was apeired In ful Many weyes ;

Piers grows daily
 worse, and expects
 to die.

300

304

Pharans does not
know what to do
for Piers.

So that this Pharans ne knew non boote
Of his wounde, nethir Cold ne hoothe,
but Every day it wax werse than Oþer :
Thus thowghte Pharans Of Piers his brother. 308

Piers expects to
die,

and whanne Piers beheld Al this,
that Of his peynes he myhte hauen non lys,
thanne gan this Piers to wepen ful sore,
For pyte that of him self he hadde thore, 312
and that he Sawgh he schulde dye
For defawt Of leche-craft Sekerlye.

and asks Pharans
to take him to the
sea,

thanne seide Piers to Pharans tho,
“I se wel, brothir, it wele non Oþer wyse go, 316
For it is not his wille that may me save
that here myn helthe I scholde haue ;
where-fore I preie 3ow, my brothir dere,

that he may get
away.

That to the nexte se 3e beren me here, 320
and whanne to-gaderis there that we be,
thanne Othir Cownseil vs May be se,
So that I schal not here Abyde,
but In to Anothir Contre me moste glyde ; 324
For wel 3e knowen, myn Owne brothir,
that Everyday I am wers than Othir.

Pharans buys an
ase,

puts Piers on it,

and takes him as
well as he can to
the sea,

Whanne Pharans herde thus his Mone,
For sorwe In herte he gan to grone, 328
and seide ‘to his power In Alle thinge,
that to the See he scholde hym bringe.’
so that Pharans purchased him that ilke day,
and vppon the Morwe, the sothe to say 332
that he hadde geten hym An Asse,
whiche that gret Ese to Pyers it wasse,
and sette me pers vppon his bak,
whiche was descised with-Owten lak, 336
and so him ladde thanne to the See
Al so Esely As it Mihte tho be.
and whanne thedir they weren I-gon,
Man nethir beste sien they non, 340

but Onliche A vessel Rediliche I-dyht,
 where-offen þ^e Seyl was vpe Ipyht,
 and the vessel Al Redy forto go
 In to what Contre it scholde tho. 344

where they find a
 vessel with sails
 set.

and whanne that Piers this vessel say,
 he thankede God that ylke day,
 For he thowhte wel In his Entent
 that God for him thider hadde it sent. 348

Piers thanks God,

thanne seide he to Pharans there,
 "Tak me down, my brothir dere,
 and putte me In to this vessel Anon,
 and Into the See thanne let it Gon, 352

bids Pharans put
 him into the ship,

and then let it go
 out to sea.

Into what partye Owther Ony Contre,
 For Aftyr goddis wille it Mot be,
 where that bote I hope to fynden trewlye
 and keuering¹ of myn grete Maladye." 356

[¹ Fr. *garison*]

Thanne gan Pharans to wepen ful sore,
 and seide to Piers his brothir thore,
 "wilen ȝe me thus leven A lone,
 And be ȝoure selven In this vessel forth gone, 360

Pharans is very
 unwilling to let
 Piers go alone,

and vppon hape neuere Comen Ageyn,
 and þerto with-O^uten Compenye? it is In veyn!
 And therto so syk As ȝe be!

Now Certein, brothir, it Merveilleth me!
 and therfore, dere brother, I ȝow preye,
 so let me with ȝow gon In this weye." 364

and is very
 anxious to go
 with him.

"Putte me In the vessel, quod Piers Anon,
 and whanne that ȝe han so I-don, 368
 thanne schal I tellen ȝow myn Entent
 of that ȝe Axen me here present."

Thanne Anon this Pharans thar,
 Piers Into that vessel there bar; 372
 and whanne that he hadde so I-do,
 Anon Piers to pharans spak vnto:

Piers gets Pharans
 to carry him into
 the ship,

"Now, goode dere pharans, and frend,
 Owt of this vessel that ȝe Wend; 376

and then he bids
 Pharans go away,

- for þe hauen fulfild myn talent,
 My wyl and Al myn hole Entent;
 and hens Alone now schal I go,
- and return to his chapel,
 and pray for Piers,
 that he may recover his health.
- [Fr. Ioseph]
- He is also to tell Joseph what has happend if he sees him before Piers does so.
- and 3e 3oure Chapel A3en vnto, 380
 So that eueriday 3e mown for me preye
 'that God Into swiche place me Conveye,
 and that into swiche contre Comen I mote,
 Of my Maladye to hauen some bote.' 384
- and 3if 3e my lord Iosephes¹ seen Er I,
 Comaunde me to hym ful hertyly,
 and telleth him holiche In Alle degre
 how that it stont now with Me, 388
 and Nedis that I Moste thus do
 3if that Ony hele me Come vnto ;
 For Onliche In god I me affye,
 Myn helthe to fynden ful trewelya." 392
- And thus Pharans Owt of the schipe gan gon,
 Ful sore wepinge thanne there Anon
 For the grete pite that he hadde
 Of piers that Into þ^e schipe he ladde. 396
- Piers and Pharans weep bitterly at parting from each other.
- and Ek Piers there wepte Also
 whanne they departyd þere bothe two ;
 for piers In dowte was to deye ;
 so he supposid ful sekerlye. 400
- thus Ech of Othir took here leve,
 and betawhte god bothe morwe and Eve ;
 thus kysten they þere bothe In fere,
 and Ech oþer Comanded to here preiere, 404
- For Eche knew oþer thanne ful wel
 As goode men to God Every del.
- Pharans goes out of the ship,
- and whanne Pharans Owt tho wente,
 Piers thanne wepte with good Entante ; 408
 and the wynd In the Seil was Anon,
 and Into the See Made the Schipe gon ;
 & thus sone with-Inne A stownde,
 There As Pharans stood On the grounde, 412
- which goes forth into the sea,

Nethir the vessel ne piers he ne say,
 So far Into the see he wente that day.
 and whanne that Pharans Myht Se no more,
 vppon his Asse he wente vp thore,
 and to his Chapel he wente Agayn,
 ful sore weping In certayn
 for that Piers so from him was gon,
 & he dwelde þere stille thanne Anon.

and disappears
 from sight.

416 Pharans returns to
 his chapel, and
 remains there.

Now levethe here Pharans storie,
 & forth to Pers it doth hye,
 to tellen of his Aventure
 and of his helthe, I ȝow Ensure.

420

The story goes
 back to Piers.

424

CHAPTER LII.

OF PIERS'S ADVENTURES. HOW HE IS CURED, AND BEATS
 KING ORCAWS, KILLS KING MARAHANS, MARRIES
 CAMYLLE, BEGETS HERLAWNT, AND IS BURIED.

Piers's ship carries him to the land of the Pagan king Orcaws (p. 277), whose daughter is playing on the shore; she comes on board, pities him, and wishes her father's Christian prisoner could cure him (p. 277-8). Piers begs her to get him some relief (p. 279), and her damsels propose to take him down by the water, through her garden, and up to her chamber, where the Christian leech can cure him (p. 280-1). They do this, though it makes Piers think he shall die (p. 281). Then they get the Christian prisoner out of prison (p. 281). He has Piers carried into the prael, and sees that his wound is poisoned (p. 283), but heals him within a month (p. 284). Now, King Marahans of Ireland comes to disport him with King Orcaws, and a traitor butler poisons his son (p. 284); this, Marahans thought was Orcaws's doing; so he impeaches Orcaws of treason to King Luce of Great Britain, whereupon their gages are cast before the Parliament at London, and the day of battle fixt (p. 284-5). Orcaws's brother won't fight for him, as he knows that Marahans is stronger than he himself is (p. 285). So, to find out his best baron, Orcaws proclaims that one of Marahans's knights will fight twelve of his (p. 286). The king (Orcaws) gets his steward to arm him secretly, rides to the Bridge (p. 287), and there defeats the twelve knights one after another (p. 288), telling them to go and yield themselves to King Orcaws (p. 289). He then

returns to his Castle, goes to dinner, pretends to be sick (p. 289-90); next day receives the twelve knights, and affects to be surprised that they can't tell him the name of their conqueror (p. 290). He proclaims far and wide that this conqueror will joust at the Bridge with any knight (p. 290); but intending combatants shrink from the encounter (p. 291). As soon, however, as Piers hears of it, he begs the king's daughter to get him harness and a horse (p. 292), which she does (p. 292), and then he rides to the Bridge, attacks King Orcaws (p. 293), and after a time knocks him over his horse's crupper (p. 294). They then fight on foot (p. 294) till Orcaws is overcome (p. 295); but he will die sooner than yield (p. 296). Piers makes him tell him who he is (p. 296), and, on learning that he is King Orcaws, gives up his own sword to him (p. 296), and begs forgiveness for having attacked him. This Orcaws grants, on condition that Piers fight Marahans, which Piers agrees to do (p. 298). They return secretly to Orcaws's Castle (p. 299), and the king charges his daughter to make Piers better cheer than ever (p. 299). When cured of their wounds, Orcaws and Piers set out for London (p. 300), and find Marahans at the Court of King Lucie, ready to fight (p. 300). Piers throws down his gage (p. 300); they fight; Piers kills Marahans (p. 301), declines to stay with King Lucie (p. 302), and goes home (p. 302). For his service, Orcaws offers him any reward he chooses (p. 303); he chooses that Orcaws should turn Christian; converts him accordingly (p. 303), has him baptised, his name changed to *Lamet*, and his daughter's to *Camille* (p. 304). The people turn Christians too, and build the city Orkanye, in remembrance of Orcaws (p. 304). Then Orcaws proposes to Piers that he should marry his daughter Camille (p. 304), which he consents to do, and the marriage is celebrated royally (p. 305). King Lucie comes to see Piers, who converts him and all his people (p. 305). Now, Brut's Story makes no mention of Piers (p. 306), but Sire Robert Borron and the Old Story do (p. 306); and so it is clear that he who drew this out in Romance knew full little of Seynt Graal or the Story of Sank Ryal (p. 306). Piers begets a son Herlawnt, who, after Piers's death, burid him in St. Phillip's church, and marrid the daughter of the King of Ireland (p. 306-7), on whom he begat Melyan, and Melyan begat Agristes, and Agristes begat Hedor (p. 307), and Hedor begat four sons, Gawneyne, Granayne, Gwerrehes, and Gaheriet (p. 308). Now, Mordret was supposed to be King Lot's son, but truly King Arthur begat him on his own sister (p. 308, l. 1149-56, and Appendix); though this was before he wedded Gonnore, who was a worthy lady, and of good lore (p. 309).

Now this storye doth forth procede
whedir that Cryst Piers¹ gan lede :

[¹ Fr. *pierres* all thro']

whanne he was Comen In to the hye see,

As swyftly as Ewere brid gan to fle ✓

It drof the vessel forth, I ȝow plyht,

ful foure dayes and foure Nyht,

that nethir he ne drank ne Ete

but Ryht litel of Ony Mete.

Atte Fyfthe daye, Abowtes pryme,

For werynesse he slepte that tyme,

and for Angwisch that he hadde,

of his lyf ful sore him dradde ;

For so Megre and feble he was

that he myhte not steren in that plas.

so þat it happed be Aventure

At A Castel he Aryved, I ȝow Ensure,

whiche that ful Of paynemis was,

and þ^e kynges name was Orcaws,

and he was On Of þ^e beste knyhtes

that In the world levede tho Ryhtes ;

and he hadde ben In Ryht Creaunce,

he ne hadde had non felawe with-owten variaunce.

And whanne at the Castel Aryved he was,

thanne Cam walkyng this kynges dowhter Orcaws,

whiche was a damysele ful fair and gent,

and bar þ^e pris of Bewte verament ;

Of Alle the Maydenis In that Contre

sche was the fairest, As I telle it the.

So As sche Cam disportyng toward þ^e see,

and hire Maidenis In hire Compeyne,

For Manye sche hadde that with hire wente,

hire to disporte Aftyr hire Entente ;

and In here pleyeng As they weren that day

they Sien where þat this vessel lay,

and there so lowde they gonze to synge,

hire felawes and sche In here pleyenge,

that piers Awook there that he lay,

so Astoned he was Of that Afray.

4 Piers's ship sails
as swiftly as a
bird for four days
and nights.

He has very little
to eat, and

8

on the fifth day
falls asleep from
exhaustion and
weakness.

12

16 He arrives at the
castle of a king,
Orcaws,

a good knight, but
a paynim.

20

24 Orcaws's daugh-
ter, a fair maiden,

28

comes to the sea,
playing with her
companions.

32

She sees the ship,
and begins to sing
so loud

36

that Piers awakes.

- and whanne the Maide to this vessel sowhte,
 he was ful syk, thanne hire thowhte ; 40
- The maiden perceives his wound,
 and whanne that sche beheld his wounde,
 Anon to hire felawes sche seide that stownde,
 "wile 3e now sen the Cause why
 that this man so sik is trewely ? 44
- and pities him very much. She
 It Nys not wondyr thowh he were ded
 Of this wounde here In this sted,
 and that me thenketh were gret pyte,
 For a ful fair Man hath he be 48
- wishes that her father's Christian captive, who is a good leech, could come to him.
 whanne that he was In hele Of his body,
 A ful semly persone, sche seide, trewely ;
 therfore wolde I that the Cristene Man,
 which to my Fadris presoun Is tan, 52
- that is a good leche In alle Manere,
 To helen this Man I wolde he were here ;
 For him so Mochel I knowe,
 that non Erthly man with-Inne þis throwe 56
- Ne Can so sone don hym boote
 As thiike Cristene, so wel I wote."
- Piers perceives the damsel,
 Thanne be this tyme Piers ful wakyng was,
 and beheld tho damyselis In that plas, 60
- the whiche so Richely weren Adyht,
 And hire Compenye In his syht.
- and wonders who they are,
 thanne Merveilled this piers wondirly sore
 what Alle thiike ladyes and damyseles wore. 64
- & whanne this damyzel sawh that Awaked he was,
 Anon sche Axede hym In that plas
 Of what Contre that he were.
- The lady asks where he comes from.
 thanne Piers hire Answeride Anon there, 68
- "Of Ierusalem I am bore,
 and am I-torned to Cristene lore,
 and ful Syk and feble I am therto,
 that I ne may neyther walkyn ne go ; 72
- needing help quickly.
 wherefore gret nede Of Cownseil I haue,
 3if Ony Man Cowde me helpe Oþer Saue,

and but ȝif the Sonnere it be,
For fawt Of helpe I deye Sykerle."

thanne Axede him the damysele there
In what Manere I-Cristened they were,
"For sothe A Cristene Man I Am, quod he,
here Al so syk As ȝe me now se."

"be ȝe A knyht," quod this damysele, thanne.
"ȝe trewly, and therto A Cristene Manne."

"Forsothe, quod this damysele tho,
thanne hath ȝoure vessel Evele I-go,
For In this place but paynemys ne be,
And now Cristene dwellyng In this Contre;
and therefore, And they knewen ȝow here,
& that A Cristene Man ȝe were,
Anon they wolden don ȝow to ded
with-Owten Ony Othir Red.

ȝit neuertheles, for that ȝe be
A man ful syk & In euil degre,
and Also that ȝe ben Alone,
& weten neuere whider ȝe ben gone,
Therefore Of ȝow I haue pyte
that som socour ȝe hadde, ȝif it myhte be,
ȝif previliche to Ony man þat I durst tryste,
So that my fadir not there of wiste."

"damysele, quod Piers Anon thanne,
Conse þ' Ony helpe Oper Ony Manne
that me Cowde hele Of my Syknesse,
and me to helpen Owt Of my dystresse!"
"be my Creaunce, quod this Maiden Anon,
My Fadir hath A Cristene man In pressoun,
that A good man Of his lawe he is,
and þerto of lechecraft he berith the pris;
and wel I wot, and he were here,
he scholde ȝow Maken bothe hol & fere
ȝif Euere Ony man it scholde do
be wyt Oper Craft, As I beleve so.

76

She asks if he is a
Christian and a
knight.

80

When he says he
is both,

84

she warns him
that he has come
to a Pagan land,
and is in danger
of being slain;

88

92

96

yet because he is
so ill she pities
him, and would
help him, if her
father knew
nothing of it.

100

He begs her to
get his wound
heald.

104

She tells him of a
Christian captive
of her father's.

108

who could cure
him if it were
possible,

- and he might see
Piers in her
chamber.
- and therefore In my Chambre I wolde 3e were,
So that non body not were the Nere 112
but Only my damyseles that here been,
that thyke Cristene man mihte 3ow seen ;
and, be myn hed, there scholde this Nyht
Som Oper Counseyll to 3ow ben dyht, 116
For 3if be Ony weye that it May be,
that goode Cristene man schal 3ow se.”
- Piers begs to see
the Christian
leech.
- “ha damysele, quod Piers Anon Ryht,
Now, for the love of God Almyht 120
and for 3oure owne Cowrtesye
that I myhte speken with that man In hie,
And that 3e wolden haven Rowthe on me,
And that Cristene man that I myhte Se.” 124
And whanne sche herd hym preyen so faire,
thanne to hire damyseles gan sche Repaire ;
And Axede of hem this qwestiown,
“Of this Cristene Man what schole we don ? 128
For Certes me thinketh it were wel I-do,
3if Ony hele that he myhte come to ;
For a worthy knyht hath he be,
as me semeth be his degre. 132
and 3if In helthe that he were,
A semeliere persone nowher Nere.”
“Madame, quod hire damyseles On Rewe,
3if it be with 3ow as 3e here schewe, 136
Of Rekewr¹ schal he faillen non
3if 3e Consenten As we schole don ;
For wel to 3oure Chambre 3e mown hym have,
And thedyr hym bringe bothe soWnd and save ; 140
and 3if 3e wyl knowen In this stede,
down be this water we scholen him lede ;
and so forth Into the Gardyn,
And thorwgh 3owre praiel wel & fyn ; 144
& so to 3oure Chambre we scholen him lede,
Ful prevyliche thorwgh Al this stede.
- Then the Princess
asks her ladies
what she shall do
for him,
- as he seems a
worthy knight.
- [¹ Fr. garison]
- The ladies ad-
vise to take him
by water into the
garden,
- and so up to her
chamber,

- and whanne we han thus I-do,
 thanne mown ȝe hauen the Cristene ȝow to, 148
 and Owt of preson him to brynge
 Into ȝoure Chambre with-owten lesinge ;
 So that he may his wounde pere se,
 that there-Offen hol he myhte be." 152
 "ȝe sein ful wel, quod this lady tho,
 I wele wel that ȝe don so."
 thus sone these damyseles gonne to gon
 Into this vessel thanne Anon, 156
 and token this Piers full softly,
 and with hem forth ladden ful prevyly ;
 thorw the Gardyn Into the Chambre they wente,
 and fulfild here ladyes Entente. 160
- And whanne thus they hadden I-do,
 and to hire Chambre they weren Comen vnto,
 For hym A Cowche they Maden ful preest,
 where vppon As he Scholde Rest ; 164
 but for the Angwisch that he was Inne,
 he ne hadde non Reste, neȝer more ne Mynne.
 thanne Axede hym this lady fre,
 "Now, leve sire, how stont it with the ?" 168
 Thanne Answerid Piers In fair Manere,
 "Now trewly I trowe to dyen riht here,
 and neuere to Abyden to Morwen day,
 Ful seker, damysele, As I ȝow say." 172
 and whanne sche herde him speken so thore,
 thanne hadde sche more pite panne sche hadde to fore,
 and seide, "Sire, dismaye ȝow non thing !
 ȝe scholen hauen helpe with-owten taryeng." 176
- Thanne sente sche to the presoun Anon
 Al so prevyly As sche Mihte don,
 And with Alle wyttes And hire gynne
 To geten hym Owt that was with-Inne. 180
 and whanne that owt sche hadde hym take,
 For fere this Cristene began to qwake,

where the leech
 can be got to
 come and see him
 privately.

The damsels get
 Piers through the
 garden into the
 Princess's cham-
 ber,

and lay him on a
 couch,

but he suffers
 much, and thinks
 he is dying on the
 spot.

The princess is
 very sorry for
 him. She

manages to get
 the Christian out
 of prison.

He is much
 alarmed,

- and does not know what she wants. and seide, "damysele, what thinke ye do ?
I trowe 3e purposen me forto slo, 184
and Of my deth 3e Mown not wyvne,
perfore it were bettere that 3e blynne."
And thus he seide for this Entent,
For þat he wende sche wolde han him schent. 188
"Nay, sire, pere-Offen haue thou non dowte,
but folwe thou me sethen þou Art Owte,
And Into my Chambre folwe thou Me,
and there the Cause schal I schewen the 192
why Owt Of prason I do the take ;
It is Only for Anotheris sake."
 Thanne wente this damysele forth to-fore,
and the Cristene hire folwede thore ; 196
And whanne Into þ^e Chambre they weren gon,
shows him Piers lying so ill, thus sone sche schewed hym Piers Anon
that so sik In his bed there lay ;
& whanne this prasoner tho him say, 200
Of him he hadde ful gret pite,
and so wolde Ony man In Cristiente.
tells him where Piers was found, "Now behold this Man In this stounde
that we be the see side here fownde ! 204
and engages to set them both free, and 3if this Cristene Man helen 3e Mown,
I schal deliueren 3ow Owt Of presown,
and send them into another country, if the leech can cure Piers. and senden 3ow bothe Into Anothir Contre
where þat 3e desiren to be, 208
with As mochel Richesse As 3e haue,
Owthir Ony Of 3ou Can Of me Crave,
To gon Into what partye that 3ow lyst ;
and hereto 3e Mown wel Tryst ; 212
and thus wil I do As I telle it the,
For þ^e grete deseise that I In hym Se."
The prisoner gladly undertakes it, and Whanne the prasoner wist that Cristened he was,
he made ful gret Ioye thanne In that plas, 216
and Answerid to the damysele Anon,
'that thike thing he would gladliche don ;'

- thanne Axede this preroner Of him pere Ryht,
 how longe it was sethen he was so dyht. 220 asks Piers how long he has been ill.
 thanne Answerid piers to hym Anon,
 "It is sethen Sixtene dayes Agon,
 and Every day it is wers than oþer,
 I sei the trewly, my leve brothir,
 and non socour ne kan I gete,
 Ne neþer Appatyt to drinke ne meta,
 whiche that Moche dismayeth Me
 Ful sekerly, Sere, I telle it the." 224
 Thanne bespak Anon this preronere,
 and to this damysele seide he there;
 "I wolde, And ȝowre wille it were,
 Into ȝoure Prayel ȝe boren him here, 228
 and there bettere the wonde myhte I se
 thanne In this Chambre In Alle degre."
 And Anon this lady thanne
 dide beren Owt this Sike Manne 236 The leech has him taken out into the sun,
 Into the Sonne, that he myhte knowe
 Alle his Maladye In a throwe.
 and whanne he beheld hym in that plas,
 thanne Sawh he wel that Envemyned he was, 240 and examines his wound,
 whiche was the Cause Certainle
 That lyhtlyche I-heled Myhte he not be,
 Til that the vemyn owte were I-don.
 than seide þis preroner to pers Anon, 244
 "Frend, Envemyned ȝe ben ful sore,
 þerfore ȝoure Angwich is moche the more,
 and tyl that vemyn Owt be I-take
 Ferst, ȝoure payne May not Aslake ;
 And aftir the vemyn is Owte I-do,
 Anon ryht helthe schal Comen ȝow to,
 that with-Inne a monthe, be goddis grace,
 Al hol to Maken ȝow In this place." 248
 thus sone there besowghte ful faste,
 Aftir Swiche herbes In gret haste 252 The leech says he can get out the poison, and cure Piers in a month.

- He draws out the
venom with herbe,
the vemyn to drawen Owte Of that wounde,
And Aftyr to Maken him hol and sownde. 256
that so vppon him travailled this prasoner
and within a
month
that with-Inne the Mounthe hol was he ther,
and to that lady zald hym Agayn
As hol and Clene In Certayn. 260
Piers, the best-
looking knight of
Jerusalem, is
quite well again.
and this Piers, that was the fairest knyht
that Owte of Ierusalem wente In syht,
thanne his wit and bownte to him restored was
whanne helthe he hadde In that plas. 264
With-Inne this terme fil An Aventure
King Marahans of
Ireland comes to
visit King Orkaws,
That kyng Marahans Of yreland, I ȝow ensure,
Cam to disporten him with kyng Orkaws,
[¹ Fr. *parens*] In as mochel as that his Cosyn¹ he was. 268
bringing his son
with him;
and his Eldest sone with him gan go,
that A lytel tofore A knyht was Mad tho,
and þerto dowhty In his dede:
thus In storie here we Rede. 272
and there is great
feasting,
So that thike Nyht pere was gret feste
In that Castel to Mest and leste;
but a traitor
butler poisons
Marahans's son.
but it happede be A tretour boteler
that kyng Marahans sone poysoned he ther, 276
And At the table there he deyde Anon
At Soper ded As Ony ston. ✓
Marahans thinks
Orkaws has
ordered this.
And whanne þ^e kyng beheld this there,
he wende kyng Orkaws Conseyll that it Were; 280
and thus sone wente he thenne
to the kyng of grete breteygne with his Menne,
wheche that tyme I-clepid was
Of bretaynge kyng lwce, In Every plas. 284
whanne kyng Marahans to forn hym was pere,
and him hadde Compleyned In dyvers Manere,
and Apechyd kyng Orkaws Of Treson,
Impeaches King
Orkaws of treason.
For that he hadde poysoned his son,— 288
Orkaws appears
before the London
parliament,
thus sone Orkaws After was sent
to Londone to Comen to parlement.

- and, whanne Orkaws to Londone was gon,
 kyng Marahans Of treson him Apechid Anon, 292
 and Seide that [he] be fals Treson
 In his Castel hadde poysoned his son.
 Anon kyng Orkaws that gan denaye,
 and seide the Contrarye to him in faye ; 296
 and In that qwarel his Gage he kaste,
 hit to defende whil his lyf wold laste,
 Owther be his persone, oþer be Anothir,
 be som knyht, other be his brothir ; 300
 For with Marahan he ne kepte not fyhte,
 For that he was so worthy A knyhte,
 For Of paynemys he bar the prys,
 As Aboven oþer flowres doth þ^e flowr delys. 304
- Thus this bataylle Enioyned was,
 and bothe fownden Ostages In that plas ;
 and the day Assigned was Also
 Whanne that the Bataylle scholde be do. 308
- thanne kyng Orkaws torned hom Ageyn,
 and Aftyr his brothyr sente In Certein
 that the bataylle for hym scholde don þat day.
 his brothir him Answerid, and seide " Nay, 312
 For ȝe knowen ful wel that kyng Marahans
 Is þ^e moste worthiest knyht In Alle defens
 that Entreth Into Ony bataylle,
 þerefore hym I Schal not Asaylle,
 Nethir for stryf, Nethir for hete,
 to-gederis In feld scholen we not mete,
 his body and Myn to-Gederis In fere ;
 It schal not ben In non Manera." 320
- Whanne kyng Orkaws this vndirstood,
 thanne Anon began to Chongen his Mood
 whanne that his brothir it hadde forsake,
 and that the bataille he wolde not take. 324
 Ful Mochel Mone thanne he Made,
 that he som Oþir knyht ne hadde ;

denies the charge,

and offers to defend himself in battle upon it,

or to find a champion to fight with Marahans.

The battle is arrangd. Orcaws asks his brother to fight for him,

but he is afraid of Marahans and refuses.

Orcaws does not know what to do,

for he has often fought Marahans,
and knows he cannot overcome him.

For so Often tymes Asayed had he
kyng Marahan In bataille & In Melle, 328
So that he knew wel be his dede
he was þ^e beste þat bestrod Ony steede,
and þerfore Nolde Orkaws In non degre
In bataylle him Meten Certeynle. 332
thanne sente Orkaws Ryht Anon
Aftyr his barowns Everychon,
Forto preven the beste knyht
that for hym Myhte taken that fyht. 336
and this Orkaws þere feynede him Syk,
To knowen which of hem that was best lyk
that ylke bataille forto do
whanne þat to þ^e poynt they comen to. 340
And whanne they syen hym ligger In this Manere,
They Axede him what his wille were ;
thanne seide he 'that Agreved was he sore
Of tydynges that him Comen thore.' 344
and they Axeden him what tho schold be ;
and he seide, "kyng Marahans Certeinle
hath sent a knyht In to this Lond,
[leaf 79]
As it is don me to vndirstond, 348
that with his Owne body he will holde fyhtes
Agens .xij. of the beste knyhtes
that with-Inne My Lond I May fynde ;
and thus Is it to Me put In Mynde, 352
and forto preven this Ilke thyng
to 3ow haue I sent to 3even warneng,
and to Morwe At pryme this schal be ;
þerfore, and 3ow lyst, telleth now me 356
3if that 3e welen kepen that day ;
Fore trewly, for Syknesse I ne May.
And wile ye now vndirstonden here
I sente for 3ow In this Manere ; 360
and forto Fellen that knyhtes pride
For 3ow I sente now At this tyde,

Orkaws p etends to be sick, sends for all his knights,
tells them that a knight has come from Marahans,
who challenges the twelve best knights of the country.
Orkaws asks them to fight this champion,

that thike knyht ne schal not say,
but his felawe here to fynden Eche day."

364 and stop his
boasting.

And thus the kyng þere gan hem telle;
for there A lesyng he Feyned ful felle;
For straunge knyht In his Rem was non,
but he him self it wolde thanne don,
Amonges theke twelve to preuen Anon
ȝif Ony Aȝens kyng Marahans dorste gon.
thanne Axeden they Anon Ageyn,

368 But he intends to
personate this
knight himself,
to find out his
best man.

"Sere, be ȝe now here In Certeyn
that thike knyht to Morwen At pryne
At thike brygge wil Arere¹ that tyme?"

[¹ P Areve.]

"ȝe, quod the kyng thanne trewely,
there scholen ȝe hym Meten ful sekerly."

376

"thanne, quod they, we scholen him Mete,
whethir he Ryde be weye Oþer strete,
So that ȝowre worschepe saved schal be,
and we schameles In Alle degre."

380

The twelve
knights promise
to meet the
champion at the
bridge.

Thus sone these .xij. knyhtes departyd Away,
and hom to here Ostelis they wenten þat day;
and the kyng lefte Stille In his bed
Tyl It was Even In that same sted.

384

and whanne it was with-Inne the Nyht,
he Clepyd his stewerd Anon Ryht,

At night Orcaws
calls up his
steward, to

"Go, fette me the moste straungest Armure,
the Moste beste and the most Sure,
For hennes to-Nyht now wyl I pace,
And to morwen At Even Aȝen In this place;
and ȝif that Ony man Axe After me,
Sey that deseised I am ful Certainle."

388 get his least
known armour,

and bide him say
he is ill.

392

Thus the kyng Comanded þ^e styward þere,
and so he wrowhte Aftyr his Manere.
and whanne the day Aproched was,
the kyng him Armede In that plas,
and took his hors, & gan forth Ride
Into that brigge that Ilke tyde.

396

Then he rides out
to the bridge at
the hour of prime.

| | | |
|--|---|-----|
| Orcaws swears his steward to secrecy. | but Er thanne thens he wente, he made the styward sweren presente that he scholdē discourere him to non Man, what so Evere Of hym they Axeden than. | 400 |
| | thanne so this kyng gan forth to Ryde, forth to the Brygge At that tyde ; and ther Abod tyl the Owre Of pryde, and was Non Comen at that tyme. | 404 |
| The twelve knights come together, | thanne alle xij knyhtes they Comen In-same, Forto fulfillen that Ilke Game ; | 408 |
| not bringing their spears, for there are plenty on the bridge. | but Speris with hem Non they browhte, For At Alle daye there sen they Mowhte the Brigge with speris Envirownd Abowte, the wheche that weren bothe gret and stowte, Whiche that Cavede Men Of the Contre there Eche Other to Asayen In dyvers Manere. | 412 |
| They arrange to fight the knight in order. | Whanne these xij knyhtes there behelde that pere was A knyht with spere and schelde that Redy was to Iusten there, Ech man hym Ordeyned In his Manere Forto Iusten Aȝens that knyht, Euery man there to preven his Myht ; and thus Ech Of hem A spere there took as On the brigge were, and non forsook ; and the kyng him Cawhte Anothir, and forth he prekede Amonges þat fothir ; | 416 |
| The king over- comes the first knight and | & so he smot the ferste knyht, and pere sore wounded him In þat fyht, So that he hadde there dethes wounde, Onnethe to Rysen Aftir þat stownde. And whanne that thus down he was I-Cast, To anothir knyht he prekyd In hast, and him he wounded Al so sore, lyk As he dide the tothir before ; | 420 |
| | and so the thrydde and þ ^e fowrthe Also, and thus Alle twelve he browhte to wo. | 432 |
| all the others, one after another. | | |

- And whanne Alle xij I-scomfyt they were,
 the kyng In this Maner to hem seide there, 436 Orcaws tells the
 "Sires, 3e knowen presoneris 3e be, 12 knyghts they
 As be þ^e lawe Of this Contre ; are his prisoners.
 and that with 3ow I May now do
 As that to Armes belongen vnto." 440
 and they Answerid hym Ageyn,
 "Sire, that is soth In Certeyn."
 "Thanne Comande I 3ow Everichon,
 that 3e Alle to kyng Orkaws gon, 444 He bids them go
 and zeldeth to hym Alle 3owre persones to King Orcaws
 On My behalve with-Inne his wones. and give them-
 selves up to him.
 thanne Axede they hym what he hyhte.
 "he knoweth me ful wel, I telle 3ow Ryhte, 448 They ask his
 name,
 but Of myn Name, it is not to 3ow ;
 for whanne he hereth Of this prow,
 thanne wil he knowen me ful wel,
 I 3ow seye As trewe As steel ; ✓ 452 but he says the
 king will know it
 by this deed.
 And that In Manye stormes I haue be
 with him In bataylle ful Sykerle."
 thanne sworn they In here Entent
 To Fulfillen his Comaundement, 456 They promise
 to obey him,
 But ful Of sorwe Alle they were
 that they weren so discomfyt there
 Of On knyht there In that plase :
 Ful Moche Sorwe Amonge hem wase. 460 but are much cast
 down at their
 defeat by one
 knight.
 Thanne departyd Anon the xij knyhtes
 From that place there Anon Ryhtes ;
 and the kyng Entrede Into the forest
 whanne that he say his tyme best, 464 Orcaws goes to
 the forest,
 and þere Alle day Abod he Sekerlye
 For that non Man Scholde him Aspye.
 and whanne it was with-Inne the Nyht,
 Toward his Castel he gan hym dyht, 468 hides till night
 time, then returns
 to his castle,
 And In A Gardyn vndir the towr
 his steward hym Abood Every Ow.

- and whanne he Cam to this Gardyn,
where the steward receives him, and takes his horse and armour. Orcaws goes to his chamber, his steward him Resceyved wel & fyn, 472
 and Resceyved his hors and his Armure,
 And Aftyrt to Chambre wente ful pure.
 & whanne A while In Chambre he hadde I-be,
and then to the hall, and feigns to be very ill and weak before his court. Anon to halle thanne wente he, 476
 and Made Semblaunce As though syk he were
 To-forne Alle his Meyne pat was there.
 Thanne his Meyne Azens hym gonne gon,
 and hym worschepid Everichon, 480
 and hym Axede 'how that it were,
 & why he was Of so hevvy Chera.'
 and he Answerid hem Ageyn,
 "I Me strengthe with Al my Mayn 484
 azens herte to Maken good Contenaunce,
 So mochel Of Syknesse I haue downtawnc."
- And vppon the Morwe, at the Owr of pryme,
The twelve knights arrive the xij knyhtes Comen In good tyme 488
 that discomfyt Of hym were,
 (but they it ne knewe In non Manere,)
and give themselves up as the strange knight's prisoners. and 3olden hem to hym As presonerres
 On a knyhtes behalve that was ful fers; 492
 but they ne knewen not his Name,
 For he was A man Of ful gret fame;
 and tolden kyng Orkaws Al In fere
 how thiike knyht discomfyt hem there. 496
- "Ha! quod kyng Orkaws thanne,
 Now wot I wel that he Is A manne
 that 3ow Alle hath taken As presonerres,
 And to Me Represented now here." 500
- thanne Made he Semblaw[n]t As wroth he were,
Orcaws pretends to be angry, but 3it neuere the mo ne was he there;
and sends out to summon his chivalry to fight this knight. and sente forth his Messengeris Anon
 thorwh-Owt his Rem for to gon, 504
 to warnen Alle his Chevalrye,
 'Atte brigge to Meten that knyht so hardye;

and 3if Ony so hardy that there were
with that knyght to fyhten there, 508
what Maner Of good that he wolde Crave,
Anon Of kyng Orkaws he Scholde it have.'

but they that to fore tymes I-beten were,
Alle here Goodes the kyng Sesyd there 512 He seizes the
As for On 3er And On day, goods of the
thus kyng Orkaws hem gan to say. defeated knights
and whanne that they that In the Contre were, for a year and a
herden how þ^e xij knyhtes happeden there, 516 The rest of the
thanne In hem selve they hadden gret drede, knights are
For they Niste neuere how to spede ; alarmed at all
and 3if discomfyt that they were, this.
here londis to lesen In swich maner there. 520

Whanne that Piers that with this lady was,
And Of his Maladye helyd In that plas,
thanne was he as ful Of pensifnesse
As whanne he was In his distresse. 524 Piers becomes
thanne Axede the lady hym Ryht tho, very thoughtful,
"Piers, what is 3ow to thenken so,
and what Cause that it may be,
I praye 3ow, Sere, now telleth Me ; 528
and 3if I mowe don 3ow Ony Ese,
Owther Ony thing that May 3ow plese,
anon Ryht it schal ben do,
þere-fore to suffren bothe peyne and wo.' 532
"A ! faire lady, quod Piers Anon,
Ryht ful Esely 3e myhte it don."
"Seye On, quod this lady thanne,
and I schal don it, for Ony Manne." 536
"thanne schal I 3ow tellen, quod piers trewly,
And 3e me wil Enswren feythfully ;
For it Cometh now In My Mynde
that 3oure fadir sendeth Into Every Ende 540
Aftyр his knyhtes And Bachelere,
here worthynesse forto preven here ; Piers tells her
that he hears her
father is sending
out after his
knights
and bachelors
to fight Mara-
hans's knight,

- And thike tyme have I sen,
and not fulliche fyve ȝeres they ben, 544
& swich A knyht were In Oure Contre,
wel sone Asayed scholde he be ;
and if he, Piers, and ȝif that I hadde harneys and Gere,
had only armour, For Alle the Men that Evere were 548
I[n] my persone Ryht Al Alone
To that knyht wolde I gone ;
al thowgh I be In straunge Contre,
he should like to I scholde him Asaye, what so he be, 552
try to overcome him;
thowh he were the strengest Of this Molde,
And Abyden me he wolde :
but he has no but harneys have I In non Manere,
armour, and þat Maketh me to Mornen so here." 556
and is therefore sorrowful.
Whanne the kynges dowhter herde this,
The king's daughter is surprisid, and sche Merveilled he spak Of so gret Aprys¹,
[¹ Fr. *si haute emprise*] And that he wolde Iosten At that tyde
with hym that no Man dorste Abyde. 560
says she will get him horse and armour,
"hors and harneys ȝe scholen haue son,
and longe Er Nyht Redy it schal be ;
ann therefore, Piers, dismaye not the ; 564
& þerto As Richely ȝe scholen ben dyht
As thowgh A kynges sone ȝe weren Owtryht ;
but advices him to let the strange knight alone.
but In feith, Sire, be the Cownseil Of Me,
Aȝens that knyht ȝe scholen not Te." 568
He still asks for the armour,
" Now, faire lady, quod Pers tho,
that ȝe me han be-hote, brynge me vnto ;
and Of me dismaye ȝow non thing,
for I troste holiche In hevene kyng." 572
and whanne they hadden spoken Of this Matere,
Anon from him sche wente there ;
bothe hors and harneys him Ordeyned thus sone,
which she procures for him, and Alle Oþer thing that was to done. 576
and shows him the way to the bridge.
and whanne it was with-Inne the Nyht,
The weye to the Brygge sche tawhte him Ryht.

- thanne Of this lady his leve he took,
 and On his weye forth faste he schook. 580
 & whanne to þ^e brigge that he was Gon,
 Into þat forest thanne wente he Anon,
 there A While to taken his Reste
 As that tyme þere it liked him beste ; 584
 and down he Alyhte Of his Rownsy,
 & be his brydel hym teyde þere faste by,
 and þere to pasture ȝif he wolde
 Tyl þat day Aperede On Goddis Molda. 588
 vppon the Morwen whanne it was day,
 Piers toward his hors took the way,
 and Made his hors Al Redy,
 & his helm gan lasen ful Iostly ; 592
 and Abowte his Nekke he heng his scheld ;
 thanne Owt Of þ^e forest he took the feld.
 whanne toward the brigge that he gan gon,
 thanne kyng Orkaws Aspide he Anon 596
 that thedir was Comen for theke Entent,
 To Wyten ȝif there were Ony present
 whiche that Aȝens him dorste Abyde :
 this was his Comeng At that tyde. 600
 And whanne piers beheld him there,
 he lyht Adown for Ony fere,
 and tasted his harneis In that stede,
 þat it scholde not faille whanne he hadd nede. 604
 and whanne he say that Al siker it was,
 To hors Aȝen he wente In that plas.
 and to the brigge he cam Anon,
 and Salwed the kyng As he scholde don. 608
 Anon a spere On honde he took,
 & towardis the kyng wel faste he schook,
 and seide that Iusten Nedis he Moste :
 the kyng him Answeryd that hym wel lyste. 612
 So swyftly they Ronnen In that plas,
 as faste as the howndes hertes don chas, ✓

Piers rests in the
forest till
morning,
then goes to the
bridge,

and sees king
Orkaws coming
along.

Piers dismounts,
sees that his
harness is all
right,

mounds again,

[leaf 80]

goes to meet king
Orkaws,
and challenges
him to fight.

| | | |
|---|---|-----|
| They encounter each other so fiercely that both their shields are broken. | and so sore to-Gederis they Mette, that here scheldes Into the feld weren smette, So that there was Non geyn Char, but bothe here whyte flesche persched thar ; | 616 |
| Both are wounded, | so that bothe hadden they wowndis greta, and ȝit Nethir Othir ne wolde not lete ; so that the kyng On Piers his spere to-brak, and Piers Aȝen hym hitte with-Owten lak, & bare him Owt Of his sadel Into the feeld Ouer his hors Crowpere undir his Scheld ; | 620 |
| but Piers pushes king Orcaws off, over his crupper. | and there so sore I-hurt he was, Onnethis to Meven Owt Of that plas. | 624 |
| | Whanne Piers atte therthe the kyng say, Of his hors he Alyhte with-Owten delay, | 628 |
| Piers draws his sword, | and there drowh Owt his swerd Anon, & towardis this kyng he gan to Gon ; so þat be thiike tyme þ' kyng Rekeuered was, and On his feet stood In that plas, | 632 |
| | Ful sore I-hurt, and ful of Angwyscha. thanne to the kyng Piers seide thus, | |
| and asks the king to try that way. | "Sire knyht, ȝoure Iostyng lost han ȝe ; assayeth ȝif Ony bettere ȝe Mown ȝow byse, and ȝif Ony thing that ȝe Mown wynne with Ony Other Melle vs betwynne." | 636 |
| | Anon he drowh his swerd with good Entente, And his scheld On honde he hente. | 640 |
| | whanne the kyng sawh þat he was Redy, Faste to that Melle he gan hym hy, and there his prowessse he schewede In his wyse | |
| Orcaws does his best, | with Alle his strengthe In the beste Gyse, so that with his swerd & with his scheld he Entrede forth In to that Feld ; In the beste Maner that he Myhte, | 644 |
| and fights well, though he is badly hurt, | thanne forth he wente Anon Ryhte. Not-with-standyng, sore hurt he was to foren tyme In that same plas, | 648 |

so þat moche more Nede thanne hadde he
Of Restyng thanne Of Ony Melle.

652

thanne be-twixen hem began Melle ful strong
which that Amonges hem durede ful long,
and Ech Other sore hurten As they stood,
that Owt Of bothe here bodyes Ran plente Of blood ;

so there is a great
combat between
them.

so ful Of gret prowesse weren they bothe
that Eche Of Other Merveilled forsothe.

They wonder
much at each
other's prowess.

For the kyng supposede ful Certeynly
to han fowndyn non knyht so dowhty
that with him so longe Myhte Melle ;

660

wherefore to him self he gan to spelle ;
and Piers In that same Manere

Evene Of the kyng thowhte ryht ther ;

664

For In non Rem he wende han fownde
so worthy A knyht Goyng on grownde.

but At the Ende Of that Mellē

the kyng now lengere myht duren sekerle,

668

For Evere this Piers was so ful Of prowesse

and browhte the kyng In gret distresse,

so that thorwgh Melle and thorwgh torneye
the kyng non lengere myhte stondyn In feye ;

672

At last the king
can do no more,
and falls down
pitifully hurt.

but there to-fore Piers he fyl Adown,

Ful sore syker I-hurt his body In-Vyrown ;

So sore, that ȝif Ony Man him hadde I-seye

On hym he wolde han had pyte In feye.

676

Anon thanne Piers, that Supposid nothing

that it hadde been Syre Orkaws the kyng,

to him wente a ful gret pas,

and puld Offen his helm In that plas,

680

and seide 'he wolde him slen vppon that Molde

but ȝif that for Scomfyt he wolde hym holde.'

threatens to kill
him if he will not
yield.

Anon the kyng his Eyen vp Caste,

and vppon Piers lokede Atte laste,

684

& seide "thou myhtest me slen ful wel,

For In thy power it is Eche del ;"

Orkaws says Piers
can kill him if
he likes,

- but Piers again
bide him yield. "Now, be my trowthe, quod Piers tho,
but thou the 3elde, I schal the slo ; 688
and fulliche discomfyt holden the,
Other Ellis thy bane wyle I be."
thane quod the kyng, "Certeynlye,
Mochel lever hadde Ich here to dye 692
thanne to speken that schamful word,
Creaunt me 3elde be myn Owne Acord ;
For to A kyng it were the grettest schame,
the Moste Repref, and the Moste blame, 696
that Evere Ony Erthly kyngdom held,
So Schamful A word to sein In feld ;
3it hadde [I] levere xiiij Sithe deye
(3if so Often that I myhte In feye,) 700
that I, whiche have be so worthy A knyht,
So schamfully schulde sein thorwh ony fyht."
Whanne Piers vndirstood that he
A kyng was Of so hy degre, 704
and wende he hadde ben A sengle knyht
that with hym there held swich fyht ;
Piers begins to
see that he is a
king, but whanne he Supposid that þ^e kyng he was,
Anon to him spak he In that plas, 708
and seide, "Sire, for Charite
so telle here what Man 3e be ;
For me thinketh as be 3owre talkyng
that 3e scholden ben A kyng." 712
Orkaws tells him. "Certes, quod the kyng, sire knyht,
I am A kyng here In thy syht ;
and, kyng Orkaws, it Is Myn Name,
In this lond A Man Of ryht gret fame." 716
Piers is much
distressed, And whanne that Piers this vndirstood
that it was Orkaws þat lay so bathed in blood,
Anon Piers ful Of sorwe he was
that him so hadde Greved In þat plas, 720
So that he Nyste what forto do,
and gives up his
sword to him. but his sward he 3ald him vnto,

and seide "sire, I Crye the Mercye
Of that I haue don the gret Anoya.
wherfore, goode sire, forzeveth it me
that I so moche haue trespaced Aȝens the ;
And, lo, my sward here to the I zelde,
And my body and lyf I putte In thi welde,
holich, Sire kyng, Into thy Bandom,
And At thyn Ordenance hol & som."

Whanne the kyng herde him so seyn,
and that to hym so Offrede him pleyn,
thanne seide the kyng to him tho,
"What art thou that doost here so,
that Of me hast here victorie,
And therto Mercy here me Crye ;
For it is A ful gret Merveyl to Me,
the Conquerour to þ^e scomfyt ȝolden to be."

"Sire, quod Piers Anon Ryht,
I am here to-forn ȝow bothe man and knyht,
and I-born hennes A fer Contre,
Of Ierusalem, that Grete Cyte ;
And therto, sire Piers it is My Name,
and Cristene I am, and Of that fame ;
but me befyl An Aventure,
Sire kyng, ful Sikerly I ȝow Ensure,
so that I Entrede Into ȝowre Castel
Not longes Agon, I wot ful wel ;
and ful Evel I was wonded before,
which that did me ful Mochel sore.
but, thanked be God and ȝoure dowlter so dere,
Al Myn Rekeur hadde I there,
and thorwgh A Cristene that is ȝowre presoner
whiche that ȝe In preson kepen ther.
For siker I wende to han ben ded
Of my wonde þat I hadde In that sted ;
but, Gromesty God and that good Man,
Al hel and fers he Made me than.

724

He begs to be
forgiven,
as he did not
know him.

728

732

Oroaws asks Piers
who he is,
that has con-
querd,
and yet asks for
pardon ?

736

740

744

Piers tells him
his name,

how he was
wounded,

748

and got into the
castle,

752

and was cured
by the leech
and the princess.

756

- And whanne that hol that I was,
 thanne herde I tellen In that plas 760
 how that ȝe A bane dyde Crye
 thorwgh-Owt ȝoure lond ful hastilye,
 Atte the Brigge to Iusten with A knyht
 that was A Man Of so Mochel Myht. 764
 and Al so sone as that I Myhte
 harneys geten Of ȝoure dowhter so bryhte,
 I me hyder hiede ful sone ;
 but I ne wyste how it gan gone, 768
 For siker I ne scholde han Comen here
 and I hadde knowen In Ony Manere
 that it hadde been ȝowre persone,
 I scholde ȝow han lefft here Alone, 772
 For the grete benefit that I haue
 Of ȝoure dowhter, so Crist hire save ;
 and þerfore, that I haue don be vnknowenge,
 Of forȝevenesse I preye ȝow, sire kynges." 77
 and the kyng him forȝaf with-Owten Faylle
 So þat with Marahan he wolde taken bataille.
 thanne seide Piers to þe kyng Ageyn,
 "Forto haven ȝowre love I wile Certeyn 780
 putten my lyf In Aventure
 Aȝens kyng Marahan, I ȝow Ensure."
 Thanne the kyng gan him behete
 Many Gwerdouns bothe goode & grete, 784
 and what thing that he wolde Crave,
 thowgh his kyngdom, that he wolde haue ;
 but that he wolde For non thing
 that kyng Marahan hadde knoweng 788
 that ȝif A Cristene Man he were,
 thanne Marahan nolde fyhte with him there ;
 "for thanne myhte he Refusen with-Owten faille
 with ȝow to fyhten In bataylle ; 792
 For that ȝe ben not Of this lay,
 þerfore he may ȝow refusen In fay."

How he heard
 that a knight was
 wanted to fight
 at the bridge,

and how he got
 armour from the
 princess.

Again Piers asks
 Orcaws to forgive
 him.

Orcaws asks him
 to fight Marahans,
 which Piers
 undertakes.

Marahans is not
 to know that
 Piers is a
 Christian,
 or he would not
 fight with him.

Anon Piers the kyng Ensured he
That Neuere discoverid schold it be. 796

Thanne putten they here swardis bothe vps in fere,
and vndyr that Brygge Rested hem there,
In a gret deseise there bothe two,
Tyl that the day was Al A-go. 800

Piers and Orcaws
rest together
under the bridge
till night, and

and whanne It was with-Inne the Nyht,
To hors bak they wenten A-Non Ryht,
and to the Castel gonnen they to go
that they bothen ferst Comen fro, 804

then go secretly
back to the castle,

Al so prevly as that they Myhte,
that they scholde Comen In non Mannes syhte,
Neþer non Man knowen Of here Comenge,
Sauf Only the steward Of the kyng 808

unknown to any
man but the
steward.

that Abod vppon hise lord,
Lyk As It Was be here Owne Acord ;
and Anon there lyhten they Adown,
bothe the kyng and Ek Perown¹ ; 812

[Fr. *pierron* ;
but *pierrus* in l.
796]

and they Onharmed hem pere Anon.
the kyng Aftyr his dowhter sente thus son ;
and whanne to-forn him that sche was gon,
the kyng his dowhter Axede Anon, 816

Orcaws sends for
his daughter,

“damysele, he seide, knowe ȝe this knyht ?”
sche wolde it haue I-heled with Al hire Myht :
“Nay, faire dowhter, haue ȝe non drede,
ȝe nede not hym to helen for this dede ;
wherfore, I preye ȝow, dowhter dere,
That ȝif Ewere ȝe Maden him Ony good chere,
that An hundred fold bettere ȝe now do,
For he to Me Aqwytheth hym so :
For the beste knyht Of þ^e world Is he,
And this day in bataille hat Ouercomen Me ;
And More-Ouer to Me hath he mad Surawnce
with Marahans to fyhten Into the Owtraunce.” 820

and asks if she
knows Piers.

She is afraid, and
would conceal it,
but Orcaws bids
her not to be
afraid,

but to take a
hundred times
better care of
Piers than before, 824

thanne that damysele Made gret Ioyeng
whanne he had hire told that tydyng ;
as he is going to
fight Marahane, 828

| | | |
|--|---|-----|
| | and ȝif Ewere sche dide hym Servise to-fore, Aftyr sche dyde An hundred part More. | 832 |
| The leeches come and examine the wounds of Piers and king Orcaws, | Thanne leches weren sent Aftyr Anon Alle here woundes to serchen Echon, For pere-Offen hadden they gret plente Of grete and smale, As they myhten se. and whanne the leches gan hem beholde, and hem serched ful Many folde, they boden hem Abasched Nothing to be, For Al hol scholden they ben sykerle ; | 836 |
| and say they will soon be well and jolly. | and with-Inne xvj dayes & xvj Nyht they scholde ben bothe Ioly & lyht, so þat Er the day Come Of Bataylle, Al heyl to been with-Owten faille. | 840 |
| Orcaws and Piers | Thus Cam Sire Piers In knowelechinge with kyng Orkaws with-Owten lesynge, and Eche A day I-Served with Riche deynte As thowh Ryht A kyng he hadde I-be. And whanne the day of Bataille Aproched Ny, They gonnen hem Arayen ful hastily, and to horsbak they gonne hem dyhte with A gret Compenye, I ȝow plyhte, and to Londone they Gonnen to Ryde, To kepen here day pere At that tyde. | 844 |
| start for London with a great com- pany, | & whanne to Londone that they weren Gon, there fownden kyng Marahans Anon In the Cowrt to-forn kyng lucye, his Apel there forto Complye. whanne kyng lweye kyng Orkaws say, he hym Anon Axede with-Owten delay, 'ȝif that the bataylle he wolde Entren there, Othir Anothir for hym, as was þ ^e Manere.' | 852 |
| and find Marahans at king Lucye's court. | Thanne Sire Piers, that was so dowhty A knyht, To-forn hem Alle he presede Anon Ryht, and Aȝens kyng Marahans put his Gage— As A worthy knyht ful Of Corage— | 856 |
| Lucye asks if Orcaws will fight himself, or by a champion. | | 860 |
| Piers takes up Orcaws's quarrel against Mara- hans. | | 864 |

For kyng Orkaws to fyhten there,
and him defende with schel[d] and spere. 868
Anon kyng Lwewe bothe here Gages took
with Ryht good wille, & not forsook.

Thanne they Of kyng Lucyes howshold
Comen to Enqweren be Manyfold 872
' what he was that scholde Fyhte

The servants of
Lucye inquire
who Piers is,

Azens kyng Marahans þat was so wyhte ;'
but non Man Of the kynges paleys there
Ne wisten not what Man Sire Piers were, 876
But that they seyden Amonges hem Alle
that he was A knyght Of kyng Orkaws halle.

but nobody
knows,

[leaf 81]

" Now, Certein, quod Al that Compenye,
vs thinketh this knyht doth gret Folye, 880
Azens kyng Marahans þ^e bataylle to take,
that In Al this lond he ne hath non Make ;

and they think
him very rash.

wherefore we supposen vtterlye
hym hadde ben bettere han left his Compenie." 884
Thus telleden they of Perown there
that knewen ful lytel Of his Manere.

and whanne that Comen was the day of bataylle,
To-Gideris they sembleden with-Owten faylle, 888
So that there was be-twixen hem two

The fight begins
between Piers and
Marahans.

Many Crwel Strokes with payne and Wo,
that Merveille it was forto beholde
the prowessse Of tho knyhtes so bolde ; 892

and from it was pryme Of the day
they fowhten tyl it was past noon In fay ;

They fight from
prime till past
noon.

For with gret prowessse & poyntes so fers
he gan him to defende from Sire Piers. 896

for whanne Marahans knew Of Pierces Myht,
he him defendyd with Many strong fyht ;
but Atte laste Ende trewely
his defens ne vailed him not sekerly, 900

At last Piers kills
Marahans,

For Sire Piers hym slowhe there in the feeld,
and stille there lay ded vndir hys Scheld ;

- cuts off his head, and there Sire Piers smot Of his hed,
& bar it to kyng lucye In that sted, 904
And seyde to hym In this Manere,
"Sire kyng, this dede haue I don here
and acquits Orcaws of treason. to Aqwyten kyng Orkaws In this feeld
Of tresowne that Marahans him Apelyd." 908
"Certes, sire," quod kyng lucye tho,
"Ful worthily here, Syre, haue~~n~~ 3e do,
and Aqwyt 3ow In Alle degre
As A knyht ful Of Chevalre, 912
and here to-Fore Alle My Baronye
3e han 3ow qwyt Ful dowhtylve ;
And On the beste knyht 3it 3e be
that Ewere Sawh I, Certeynle ; 916
wherfore, And it were to 3ow non Noysaunce,
and desires more acquaintance with him, I wolde han som Of 3owre Aqweyntawnce."
"Sire kyng, Gladliche it May wel be
that Myn Aqweyntaunce haven scholen 3e ; 920
but In this Contre I ne schal not Abyde,
Sauf As lytel As I May this Tyde."
and whanne kyng Lucye say it wolde not be,
but Piers does not wish to stay in the country. that he not wolde taryen In that Contre, 924
thanne kyng Orkaws took he Asyde,
And preide hym that Ilke tyde
Lucye proposes to pay Orcaws a visit. "that Er viij dayes fulfillyd were,
At 3oure Castel I schal speken him there, 928
For Mochel desire I now trowelye
to knowen som Of his Chevalrye ;
and Ek Aqweynted with him to be,
I sey 3ow, kyng Orkaws, ful sekerle." 932
thanne kyng Orkaws Answeryd As þ^e hende,
"Sire, I hope there schole 3e hym fynde."
Orcaws and Piers go home, Thus from Londone they departyd Anon,
And to his Owne Castel Gan he to gon, 936
So that kyng Orkaws ful Ioyful was,
and Ek Alle his Meyne In that plas,

Of his Speed and Of his Iorne
that was I-don At Londone Cyte.
And whanne to his Castel that he Cam,
A3ens hem tho wente Many A Man,
& Of Sire Piers Maden ful gret Ioye there
that he hadde born hym In swich Manere,
For they knewen wel In Certayn
That a worthy knyght he hadde I-alayn.

940

and when they
reach the castle,

944

there is great
rejoicing for the
victory.

Whanne the thrydde day Was Agon,
thanne seide kyng Orkaws to Piers Anon,
"Sire Piers, 3e han me don Good Servise,
And I Myhte it 3ow qwyten In Ony Gyse ;
but Axeth Of Me what 3e welen Crave,
and be my CreAwncce 3e scholen it haue :
And 3if it be In My powere,
what that Evere 3e Axen here."

948

Orkaws asks Piers
to choose his
reward for his
services.

952

"Sire, quod Piers Ageyn hym to,
Myn Askynge 3e mown ful Esely do :
For non Good Of 3owre ne wil I haue,
Nether Of non Richesse ne wil I Crave ;
but On thing that 3e wolde don for me
whiche schal profyten 3ow In Eche degre."
thanne kyng Orkaws Answerid hym Ageyn
that he it wolde don In Certeyn.

956

Piers will not
have goods or
money.

960

"Now, Sire, non thing Ellis I Axe Of the,
but Cristene Man that thou wilt be,
and forsaken now thy fals lay
that thou hast worschepid Many A day ;"
and be-gan him forto schewe
Of Cristes passiown with-Inne A throwe,
and the holy vangelye gan him vndo,
And Of Other poyntes Manye Mo ;
so pat with-Inne two dayes Aftyr Sewynge
he browhte hem Alle to Cristenynge,
and Reneyeden the Sarasynes lay
that they hadden kept ful Many A day.

964

He asks Orkaws
to forsake his
false faith,

968

972

and so preaches
to him, that
in two days he is
converted.

A hermit is sent
for,

and there sente he Aftyr An Ermyt Anon,
and lete hem Cristenen there Everichon. 976

who baptizes
the king as Lamet
and his daughter
as Camylle.

and 'Lamet' In baptesme Clepid was he,
And his dowhter 'Camylle' Certeynle. 980

A city is built in
honour of the
king, and calld
Orkanye.

thanne, for the love Of the kyng,
they Of the Contre Maden gret Beldyng,
And A Cyte they gonne to Make,
And 'Orkanye' It Clepyd for his sake. 984

Whanne that Cristened Alle they were
For the Moste part In that Rem there,
Thanne kyng Lamet seyde In his wyse
To Sire Piers, that knyht Of pryse, 988

"Now, Sire Piers, Myn Owne Frende
that to Me han ben so good & hende,
Now that I have Fulfild to the
Alle that Evere thow hast Axed Of Me, 992

King Lamet asks
Piers to grant him
a request.

therefore, Sire, herteliche I 3ow preye
that myn Request 3e welen not denye."
thanne seide sire Piers ful Sekirly,

Piers promises
to do so.

'that his Reqwest he ne schold deny
3if that It were In his powere
Ony thing that he myhte don there.' 996

"I 3ow beseche thanne, quod the kyng,
that 3e wolden fulfillen now myn Axyng : 1000

Lamet asks him
to marry Camylle,

My dowhter Camylle that 3e wolden take
To 3owre wyf, Sire, for my sake ;

and then he shall
be heir to the
kingdom.

For sche is I-comen Of kyng & qwene,
and 3erto A good womman with-Owten wene ; 1004

And I schal 3ow Sesen In Al Myn lond,
and Maken hem Buxom to 3owre hond ;
& 3yf thus, Sire Piers, it Myhte be,
there nas neuere thing so Ioyful to Me 1008
as 3ow tweyne to ben knyht In Maryage,
So worthy persones Of so hy parage."

thanne him Answerid Sire piers ful stille,
 "Sire, sethen 3e han fulfyld My wille,
 3owre Askyng gladliche, Sire, wile I do,
 I Sey 3ow Sykerle with-Owten Mo."

1012 Piers is very
willing.

Thanne the kyng thanked hym Often Sithe,
 and Of that tydyng was Ioyful and blythe ;
 and thus sone he sente aftyr this Mayde
 & tolde hire how this Gentyl knyht hadde saide,

1016 They send for the
maiden,

So that Ensured thanne bothe they were,
 And for the Mariages they Ordeyned there.

1020 and she and Piers
are betrothed.

And happede that A3ens the day Of weddyng
 Thedyr was Comen Sire Lwcy the kyng,
 and Merveillede that Alle I-Cristened weren there

On their wedding
day
king Lucy
arrives, and is
much surprisid
to find them all
Christians.

In so schort tyme sethen to-gederis they were ;
 3it Neuertheles he desirede so Sore
 To knowen Sire Piers And Of his lore,
 and forto haven his Aqweyntawnce
 he ne wolde not leven for Al this Chawnce.

1028

So that In the Cyte of Orkanye
 was this Maryage ful Ryalye ;
 and there kyng Lwcy Abod viij dayes
 Fulliche, As this Storey here Sayes,
 To beren Sire Piers pere Compemye
 that was so worthy In Chevalrye ;
 For the kyng him preisede so wel
 Of Bewte & bounte Euerydel,

The marriage
takes place.
King Lucy
remains there
for eight days.

1032

so that neuer wheche he Say
 So Mochel him pleside be hys lay.

1036

And Er the viij dayes I-past they were,
 Sire Piers kyng Lwcy so preched there,
 And Al his Compemye Ek therto
 that thike tyme with hym comen tho,
 & hem gan schewen Cristes lawe,
 where-Offen kyng lwcy was ful fawe ;
 So that Cristened thanne wolde he be

1040 Piers preaches to
him,
and converts him
and all his com-
pany.

1044

be swych A Covenaut As I schal tellen the,

King Lucy
makes a covenant

- with Piers, to be
his brother in
arms and
chivalry.
- with this, that Piers In Compenye
with kyng Lwceye wil holden Chevalrye ; 1048
And herto Swrawnce to þ^r kyng he Made,
where-Offen that Meyne weren ful glade ;
and þat he wolde hym loven Aboven Alle Othir,
As love scholde ben be-twene brothir & brothir. 1052
- So King Lwceye
is christend,
- Thus kyng Lwceye there Cristened war
And his Meyne Also In that plas ;
Thorwh the teching Of Sire Perown,
thus weren they Crestened Alle In-virown, 1056
- as both Sir Robert
de Borron says, .
- As witnesseth Sire Robert Borron here
that from latyn to Frensch translated this Matere.
and Ek the Olde Storye Recordeth Also
and also the old
story recorda.
- That In this Manere this was I-do ; 1060
And ȝit Neuertheles Brwtos Storye
Of Sire Piers ne Maketh non Memorye ;
For it Is ful Syker, with-Owten dowte,
that he which In Romawnce this drow Owte, 1064
he knew ful lytel Of Seynt Graal,
Owther Of the Storye Of Sank Ryal ;
And therefore noman Merveille hym here
thowgh of Sire Piers he speketh not there ; 1068
but they ne Connen not hem Excuse,
Neuere owt Of this storye him to Refuse.
- Piers lives a long
and worthy life,
- Ryht longe lyvede Sire Piers there
In worthinesse and strengthe, In diuers Manere ; 1072
and vpon his wyf there be-gat he
A worthy Eyr In Alle Maner degre ;
And Herlawnt was that Childes Name,
A vayllawnt knyht, And Of gret Fame. 1076
For whanne to harmes that he Cam,
he wax A worthy Chevalrows Man ;
And whanne that Sire Piers ded was,
he Comaunded his Meyne In that plas 1080
In Orkanye hym forto Entere,
In A Chirche Of Seynt Phelyp there ;
- and is burid at
Orkanye in St
Philip's church.

- that be his lyve he dyde Don Make
 In Worschepe Of God And Seint Phalyppes sake ; 1084
 and thus Entered there he was
 with Mochel worschepe In that plas,
 and Aftyr his deth his sone harlan
 the Regne Aftyr hym ReLoysched than, 1088
 and Anon kyng was Crowned there ;
 & p^{er}to A good Man in Many Manere,
 and wedded p^{er} kynges dowhter Of Irland,
 & On hire begat, As I vndirstond, 1092
 An Eyr that A kyng I-Crowned was,
 A worthy knyht In Every plas,
 hos Name was Callid Melyan,
 that was A Chevalrows & A worthy Man. 1096
 and Of Melyan descended Anothir kyng,
 A worthy Man In Alle thing
 hos Name pat was Agristes,
 A worthy Man In Every ples, 1100
 and p^{er}to bothe wys and Redy ;
 apd to his wyf A fayre lady,
 A womman Gentyl & Of hy parage,
 and p^{er}to I-Comen Of gret lynage ;
 so that On hire begat an Eyr of fame, 1104
 kyng hedor Aftir was his name.
 and this hedor was On Of p^{er} beste knyhtes
 that Evere In Orkanye was In fyhtes, 1108
 & wedded p^{er} kynges dowhter Of Northgales,
 As In this Manere vs scheweth these tales ;
 And An Eyr On hire Engendred he
 that Aftyr kyng was Of Orkane ; 1112
 And kyng loot thanne was his Name,
 A worthy Man & Of gret Fame ;
 & On Of kyng Arthures kyn weddede he,—
 which was A man Of gret powste— 1116
 and sche was lady faire and gent.
 & on hire he Engendrede verament

Heriawnt succeeds
him,

marries the
daughter of the
king of Ireland,

and has a son
callid Melyan, a
worthy knight,

from whom
descends Agristes,

who is both wise
and ready,
and marries a
fair wife,

His son's name is
Hedor,

who marries the
daughter of the
king of North
Wales,
and begets a son,

King Loot,

who marries a
relation of King
Arthur's,

- and has four sons : Foure sones ful trewelye,
As Recordith this Storye,— 1120
- Gawain, who is a good knight, but too lecherous ; Of wheche the ferste Gawneyns hyhte,
that was A worthy Man In fyhte,
but that luxoryows he was,
A gret vys In Every plas. 1124
- Granayns, who is proud, but not such a good knight ; And Granayns be his Name he hyht,
and perto A prowde Man was he,
but not to Comende for Chevalre. 1128
- Gwerrehes, a worthy man, the thrydde brothir hyhte Gwerrehes,
A worthy Man In Every pres,
and longe Endurede In travaille ;
but Atte laste with-Owten faille 1132
- who is at last slain by Bors : Ful velenosly he was Slayn
be Boort Oþer lawncelot In Certeyn.
- The fowrthe brothir, was his Name
Gahanet, A man Of Fame. 1136
- and Gahanet, this Gahanet was a worthy knyht,
bothe trewe and stedfast In Every fyht ;
the wisest of the four brothera. and this of the fowre bretheren wisest was,
this forseid Gahanet In every plas. 1140
- but ȝyt Cam he neuere to Gaweyn,
As this storye seyth Certain.
- There was also one Mordret, supposed to be Lot's son, but thanne was there On Mordret,
that men Supposen hadde ben be-get 1144
- but really born of Arthur and his sister, Be-twene kyng Loot and his wif ;
but it was to-foren with-Owten stryf,
kyng Arthewr On his Soster Engendrid hym,¹
As Manye bokys it telleth In Rym ; 1148
- whom he mistook for the maiden of Ireland. For he wende the Maiden Of Yrland it hadde be,
whanne that to his Soster wente he.

¹ As the holders of Arthur's perfectness choose to ignore this traditional sin of their hero's, while they are willing enough to accept as true, Guinevere's traditional offence, I have added Lonelich's version of De Borron's account of the matter in an Appendix ; though, of course, 'Sire Robert' may not be the author of *Merlin*.

- and whanne that he knew Apertly
 that with his Soster he hadde synned fleschly, 1152 Both Arthur and
 Thanne Repented they hem Wondir Sore his sister repented
 Of that dede they hadden don thore. [leaf 82]
 but this was Er he weddede Gonnore, bitterly of their
 That A worthy lady was, and Of good lore. 1156 incest.
 Now here Mown 3e sen In Certeyn, This was before
 the Generacioun bothe hol and playn; Arthur wedded
 And how that Gaweyn Of þ^e lyne Cam Gonnore.
 Of Iosephes¹ Of Armathie, that Good Man; 1160 So you see how
 and this Supposeth not the peple here; Gawain was
 but It is thus In Alle Manere. descended from
 Joseph of
 And now levethe here this Storye Arimathea.
 & of Al this lyne ful Sekerlye, 1164
 and Only torneth to Iosephes Agayn
 As here Aftyr 3e scholen heren ful playn. Now the story
 Josephes.

CHAPTER LIII.

OF JOSEPHES AGAIN, AND OF HIS YOUNGEST BROTHER
GALAS.

Josephes journeys among the wild forests and beasts between England and Scotland, visits Wales, Ireland, and other strange Countries (p. 310), and then goes to Galafort, which he left fifteen years before (p. 311). He finds his mother burid, and his brother Galas a knight, such as Gaanor never saw before (p. 311-12). The men of Hotelise (afterwards Gales) send and ask Josephes to choose them a king (p. 312). By the advice of Gaanor, Nasciens, and twelve wise men (p. 312), Josephes confers the Crown on Galas (p. 313); and with a great company they all proceed to Hotelise, and its chief city Palagre, where Galas is crownd (p. 314). He is so much liked, that after his death the name of his country was changd to Galez, 'whiche Name Neuere chongen schal In this world whiche is Fynal' (p. 315). He marries, and from him descends King Vryens of the Round Table, who was slain in Arthur's fight against Mordret (p. 315). Now,

¹ Fr. *ioseph*, English MS. *Ioseps*, with a curl over the *p*. It must mean Josephes, as in the next chapter, l. 68, the same *Iosep's* occurs, with '*þ his fadyr*' after it.

I'll tell you an adventure of Galaaz's: One evening after hunting he comes on a quaint sight, a great Fire in a dry Ditch (p. 316). Out of it comes a voice, saying that it's his Cousin Symew, who's burning there for his misdeeds, and wants a Place of Religion founded to allay his pains (p. 316-17), which cannot end till Galahad, unstained by lust, comes to quench them (p. 317). So Galaaz promises to found an Abbey, and to be burid there for Symew's ease (p. 317). The Abbey is built and endowd (p. 318), and Galaaz entombd there when he dies, till Lancelot of the Lake removes his corpee (p. 318-19).

Now forth this Storye gynneth to procede,
and to Othere Materis it wyle vs lede.

After Josephes
leaves Piers and
Pharans,

[¹ which Piers]

he and his com-
pany wander a
long time through
the forests and
among the wild
beasts.

For the country
was but thinly
peopled.

Josephes preaches
everywhere

where the most
people are to be
found.

He goes into
strange countries,
Scotland, Wales,
and Ireland,

whanne that Iosephes departyd thenne
From Piers & Pharans, thike two goode Menne, 4
whiche¹ pharans hadde In Governauce,
thorwh happeng Of A lytel Mischaunce :
and whanne that Iosephes from hem was gon
And Ek his Compene Everychon, 8
Ful Manye Iornes they wenten In fere,
and but wilde forest ne fownden they there,
& Ek wylde bestes In that plas,
where-Offen the lond repleynsched was ; 12
and ful Mochel harm they gonnen do
To þ^e peple that wente bothe to & fro ;
For that tyme Bretaygne Repleynsched not was
Toward scotland but In lytel plas : 16
and where that Evere Iosephes wente,
he prechid Goddis Name veramente ;
and Euere where the Moste peple was,
Sorrest he prechede In that plas, 20
And wrowhte Only be goddis Myht,
and be the holy gost that was so bryht.
So that he Cam Neuere In non Contre,
but gif his wille Of the peple hadde he. 24
And thus wente Iosephes Al Abowte
Into straunge Contres, with-Owten dowte,
Into Scotlond, wales, & Into yrland,
and Into manye Oper partyes, I vndirstand. 28

& whanne thus he hadde travailled In this Manere,
 and departed his kynnes Men bothe here & there,
 Forto Anhawncen there goddis Name
 In Every Contre where that they Came,
 that so Atte laste him took A talent
 To Galafort to Gon thanne verament ;
 and whanne the Castel he Aprochid so Ny,
 And saugh It wel Amendyd Sothfastly,
 More dowble Ouer that It was
 Sethen he departed from that plas ;
 but Merveille per-Offen was but lytel there,
 For he hadde ben thens Fyftene ȝere ;
 and Abowtes that Castel weren there dyht
 Manye Abbeyes In worschepe Of God Almyht,
 that Manye goode men hadden don Mad
 Sethen Iosephes departed from that sted.

And whanne he was come to galafort,
 And Ek his Meyne thider gonne Resort,
 be that tyme his Modyr I-beryed was
 In An Abbey besides that plas,
 that by the Castel was there,
 worthily I-beryed and In fayr Manere ;
 but Galas that his brothir was,
 whiche Iosephes lefte In that plas
 but of ȝong Age At his departyng,
 was A knyht Afor his Aȝen Comeng,
 the worthiest holden In Chyvalre
 that was knowen In Ony Contre ;
 And Ordre Of knyht took this Galas
 Of Nasciens that Stille Abod In that plas,
 where-Offen Iosephes Merveilled sore
 whanne his brothir A knyht that he say thore.

and whanne they of Galafort Iosephes sye,
 Ful gret Ioye they Maden, and Melodye,
 Of Iosephes and Ek of his fadyr Iosepe ;
 Aȝens hem ȝere Ronnen A ful gret hepe,

and leaves his
 kinsmen here and
 there to preach
 God's Name.

At last he goes
 back to Galafort,

and finds it twice
 as big as when
 he left it,

Also many abbeyes
 are built round it.

He finds his
 mother dead and
 burid there,

but his youngest
 brother Galas,
 whom he left
 quite young,

has become a
 brave knight,

and has been
 knighted by
 Nasciens.

The people of
 Galafort rejoice to
 see Iosephes and
 his father.

32

36

40 fifteen years
before.

44

48

52

56

60

64

- and to hem ful grete Festes made,
 and to here Compenye, to Maken hem Glade ;
 For swich Ioye as Made dewk Gaanor
 whanne Iosephes and his fadyr he sawh thor, 68
 Neuere so gret Ioye half he Made
 as that tyme he dyde, he was so glade ;
 For In herte to forn tyme ful sory he was
 that Iosephes so longe was from þat plas. 72
- Duke Gaanor
 welcomes them
 heartily.
- A while whanne that Iosep[he]s was rested there,
 Of the Maners of his brothir he gan Enqwere ;
 and dewk Gaanor him Answerede Anon,
 & seide, " swich A man As Galas was On, 76
 Of body, Of prowessse, and of dede,
 knew I neuere In non kyngrede."
 and whanne Iosephes of galas herde this,
 thanne was his herte ful Of blis, 80
 and to hym thanne Galas was ful dere,
 and herteliche hym lovede In Alle Manere.
- Josephes asks
 about his brother
 Galas,
- and Gaanor says
 he is the best
 knight he knows.
- The ferste Mownthe þat Iosephes Cam to Galafort,
 Thedyr Messengeris to him gonnen Resort, 84
 and thedyr they browhten hym newe tydynges,
 that sekerly ded was here kynges
 Of the Rem of hotelise, that was tho Cald,
 and After cleped Galez, as now it is hald. 88
 and bencheson that here kyng ded was,
 to Iosephes they senten Into that plas,
 and hym preyden ' for his honowr
 to Geten hem A lord and a Governour, 92
 wheche that worthy here Crowne were forto bere
 In defens Of here lond Every where ;
 for ȝif oure Rem with-Owten kyng be Ony while,
 It Myhte sone thanne fallen Into Exylla.' 96
- Messengers come
 to Josephes from
 the kingdom of
 Hotelise to say
 that their king is
 dead,
- and to ask
 Josephes to
 choose them
 another.
- Josephes consults
 with Gaanor and
 Naaciens what is
 to be done,
- whanne Iosephes herde Of Al this Fare,
 Anon dewk Gaanor to hym Clepid he thare,
 and also dede he sire Nascien,
 To taken Cownseyl of these two Men ; 100

"For ȝif the Rem of hotelice with-owten kyng were,
It Were to the peple a ful gret dere,
and lyhtly Myht Tornen In to Exyl,
whiche were to the peple ful gret peryl. 104

wherfore In goddis Name I ȝow preye,
that trewe Conseil Of Ryht ȝe welen Me seye,
what Maner of Man that best worthy be
that Rem to governe In Alle degre, 108

and who will be
the most worth
to govern this
kingdom?

and that the sothe ȝe welen me say,
In charge of ȝoure sowles at domesday."
"Sire, quod dewk Gaanor and Nasciens thenne,
the sothe to Morwe we scholen ȝow kenne." 112

They take a night
to think about it.

vppon the Morwen whanne it was day,
thus bothe to Iosephes gonnen they say,
"Sire, Of that ȝe gonnen vs to Refreyne,
vppon Oure sowles þ^e sothe we scholen ȝow seyne, 116

that In this Lond Man so worthy Is Non
Of worthynesse In chevalrye Of flesh ne bon.
Ne non so worthy A Rem In governaunce to have,
As Is Galas ȝowre brothir, so god vs save. 120

Then they say
there is none so
worthy in the
land as Iosephes's
brother Galas.

and therfore now doth ȝoure likynge,
For we holden hym best worthy to be A kyng."

"wel, quod Iosephes, ȝit schal I Enqwere
of Other Men that ben not so Nere." 124

Iosephes says he
must have a
further opinion,

thanne sente Iosephes forth ryht Anon,

Aftyр twelve the wysest Of Al that won.

sends for the
twelve wisest
men in the
kingdom,

Anon to forн hym they Comen thus sone,

and to hem there spak he Al Alone;

128

lyk As¹ he hadde Seyd to dewk Gaanore,

[MS. Al]

and puts the
matter before
them.

to these xij worthy men he seyde Ryht thore;

and Anon On styрte forth be-forн,

and seide they scholden hym Answeren vppon þ^e Morn.

vppon the Morwen they Comen Alle twelve, 133

and Aftyр Gaanor they seyde the Selve,

and seiden that Non So worthy Nas

After thinking it
over for a night,
they also fix upon
Galas.

to ben A kyng, As was his brothir Galas. 136

Josephes sends
for his brother
and tells him
about it,
and how he is
advised to make
him king of
Hotelise.

thanne Iosephes, his brothir Gan he to Calle,
and thus to hym seide Afor hem Alle,
"Brothir Galas, come hydyr to Me!
kyng Of the Rem of hotelyce schal I Make the 140
be Cownseyl of these goode Men Certeyn,
For the grete goodnesse that Of 3ow they seyn;
For sekerly it Nys not don by Me
Althowh that 3e my brothyr be; 144
but sethen that 3e ben Of swich prowesse,
I am Ryht Ioyful In Sykernessee
that 3e ben worthy to haven swich honour,
Of the Rem Of hotelyce to beren the flour." 148

Galas kneels
down and receives
the gift from
Josephes.

thanne knelede Galas down Anon,
And of Iosephes this 3ifte Resceyvede thus son.

Thanne Aftyr Anon the thrydde day

Then Josephes
and Galas, with
Nasciens, Gaanore,

Iosephes from Galafort took the way, 152

So dede Ek Sire Nasciens & dewk Gaanore,
And this 3onge knyht Galas with hem Rod thore,

and a great
company,
go to Hotelise,
and are well
receivd by all
the people.

and with hem Also gret Chevalrye
To hotelyce Ryden In Compenye; 156
and Anon ful worthly Resceyved they were
Of Alle the baronage that was there,
and ful gret Ioye Of hem they Made,
And ek Al the lond of hem weren glade. 160

So that it happede On whyt-sonday
that for this Galas was Mad gret Aray
Atte Moste worthiest & worschepful Cyte
Of Al hotelyce, As I telle the, 164
which that Palagre was Cleped thanne;
Thedir Resorted ful Many A Manne
For to sen the kynges Coronacyon,
Thedir they wenten with good devocion; 168
so that there A kyng I-sacred was Galaa3,
Of his Owne brothir Iosephes in that plas.

Galas is crownd
by Josephes in
the city of
Palagre.

Thus helden they there A worthy feste,
and weren ful welcome bothe Mest and leste; 172

so that Galaaz stille kyng dwelde there,
 and hyghly beloved was Every where
 Of dewks, Erles, & of Barown,
 and Also of Alle his Regyown ;
 so that for his good beryng and his fame
 the lond Euer Aftyr hym bar the Name ;
 For Aftyr the tyme that Galaaz was ded,
 It is Evere clepyd Galez In that sted,
 whiche Name Neuere Chongen schal
 In this world whiche is Fynal.

He is highly
 beloved by all his
 nobles and people,

176

and after his
 death his land is
 callid Gales for his
 sake.

180

He marries a wife

184

and has a son,

188

from whom
 descends Uriens,

who is a knight of
 the Round Table,

192

and dies on
 Salisbury plain,

where King
 Arthur and
 Modret have
 their great battle.

196

One day Galas is
 riding in a wild
 forest all alone,

200

and loses sight of
 his followers and
 dogs.
 He misses his
 way in the dark,

208

Thanne this Galaaz wedded A wyf,
 A kynges dowhter with-Owten stryf,
 and On hyre he be-gat, the sothe to say,
 A sone that was kyng Aftyr his day ;
 and of that sone be Ryht Engendrwre
 desendid kyng Vryens, I the Ensure,
 that was ful of worthynesse
 In kyng Arthures tyme, and of prowess ;
 and a felawe was Of the Rownde-table,
 As I 3ow here telle with-Owten fable,
 and slayn was with kyng Arthowr In bataylle
 vppon the pleyn Of Salysbery with-Owten faille,
 where As kyng Mordret and kyng Arthowr
 To-gederes hadden A ful gret Schowr ;
 And there Ryht kyng Mordret was slayn,
 And kyng Arthour I-wownded ful sore Certayn.

vppon A day as Aftyr it befylle,

I schal 3ow Of kyng Galaaz telle,
 that hadde I-Ryde Alle A day

In A wylde forest, the sothe to say,

tyl that It was A3ens the Night,

that Nethir of his Meyne ne Of howndis hadde he non

and so dyrk it be-Cam Anon

that he ne wyste whedir to gon,

Ne Cowde not knowen his Owne weye,

Certainly As I 3ow Seye.

[syht ;

and loses sight of
 his followers and
 dogs.
 He misses his
 way in the dark,

- so that Into A wast lawnde he happede there,
 but non Manere Of weye sawhe he nowhere,
 and thus travers he Rod tyl Myd Nyht
 tyl atte laste he say A qweynte syht, 212
 In a drye dicke A ful gret Fyr :
 thanne thedirward to drawen was his desyr.
 and whanne he was Comen to that plas,
 there hovede he, and Abod A ful gret spas, 216
 and Merveilled what this fyr myhte be,
 that so lyht brende In Alle degre.
 And whiles that Galaaz so hovede there,
 he herde A voys As it Come from fere, 220
 whiche that Seyde there to Galaaz,
 "lo, here thy Nygh Cosyn In this plas,
 that here In this torment do dwelle,
 and hens ne May not, I the tella." 224
 whanne Galaaz herde hym Cosyn so Calle,
 he Merveilled how that myhte befalla,
 and hym Abaschet wondyr Sore
 Of the voys that he herde thore, 228
 And seyde to hym, "that thow telle Me,
 wherby I May knowen In Ony degre
 what Maner Of thing that thow Art,
 And why to the delyvered Is this part 232
 Of so gret Angwysch and torment,
 As here with myn Eyen I se present ;
 whiche thing I desire ful sore to knowe,
 Of Alle this tormentis vppon a Rowe." 236
 "I Am Symew, thyn Owne Cosyne,
 that here now dwelleth In this pyne
 Forto qwenchen My Mysdede
 that I dede to Perown of Falshede, 240
 the wheche Myn Owne Cosyn was
 As thou hast to forn herd In Oper plas,
 and therefore now More I schal the Seye ;
 but, for his love pat On Cros Gan deye, 244

and at last sees a
 quaint sight,
 a great fire
 burning in a dry
 ditch.

He hears a voice
 coming from it,

which says that
 his cousin is there
 and cannot get
 out.

[leaf 83]
 Galas is astonished,
 and asks the man
 who he is,

and why he is so
 tormented ?

The voice an-
 swers, "I am Sy-
 mew, who explate
 in this fire the
 misdeed I did to
 Piers.

So that In Aleggeng Of my peyne,
do for me On thing that I schal seyne,
and fownde here som place of Religyown,
that with good herte and good devocyown
they Mown to Iesw for Me preyen,
here My peynes forto Aleggen."

"Now do one
thing to relieve
me,

248 and found some
place of religion
for me that they
may pray for me."

thanne Answeryde Galaaz, "Sykerle,
Symew, I have wel herd spoken Of the ;
but telle me now Symew my Axyng,
Schal this turment ben Euer duryng ?"

252

Galas asks if he is
to suffer for ever,

"I schal the telle," quod Symew tho,
"3if that this thing that thou wilt do."

256

"I the graunte, quod Galaaz thanne,
Ryht As I Am A trewe Manne.
and 3it for the I schal don More ;

260

and promises to
found an abbey,

with Many fayre Goodes I schal it store,
and 3erto here don Maken A Riche Abbeye,
Trustylich, Symew, As I the Seye ;
3it More-Over I schal preyen be my levyng,

264

and be burid in
it,

that I, Aftyr this worldes departyng,
In that same Abbeye I-beryed to be,
For Mochel it ben Amendid be Me ;
and that I hope schal don the Ese,
Aleggeng thy peyne, And Ek god to please."

268

in hopes to relieve
Symen and please
God.

Anon thanne Symew be-gan to Crye,
And thanked Galaaz with voys ful hye.

Symen thanks
him,

Thanne Seyde Symew 3ere to Galaaz
whiche that hovede 3ere In that plas,
"vndirstondeth, Sire Galaaz, Ryht wel,
that this torment schal passen Every del

272

and says that the
torment shall be
over when a
certain knight
shall come,

Al so sone As that A worthy knyht
that Aftyr the schal hoten ful Ryht
Cometh to vysiten this Ilke place ;

276

God with hym schal senden his grace,
and In this dicke stawnchen this feer,
that thou here Sixt brennen so Cleer ;

280

who shall
extinguish the
fire,

- because he shall be pure. and þat be Encheson Of On thing is this,
that neuere with luxvre he was brend Iwys ;
and Into this lond Of his Entrynge,
- He shall end the adventures of the St Graal. Alle the poyntes of seint graal scholen hauen Endyngne."
Then Symen says no more. Thanne lefte Symew his talkynge, 285
And no More Spak to Galaaz the kyng ;
And Alwey kyng Galaaz Gan hym Refreyne,
but neuere Aftyr word to hym wold he seyne. 288
And whanne þ^e kyng Sawh that he Nolde
to hym no More speken vppon that Molde,
- Galas goes away, In to his weye he tornede Ageyn
(As that tyme hym happede In Certeyn,) 292
where as he departyd the day to fore,
there As Al his Meyne hadden hym lore ;
- and meets all his company, who have been lamenting him, and there with his Meyne Mette he Anon,
that for hym hadden Mad ful gret Mon, 296
lest that som Misaventure
to hym hadde Comen, I the Ensure ;
- and are rejoicet to see him again. but whanne they syen hym wel At his Ese,
thanne In here hertis it dede hem plesse. 300
vppon the Morwen, whanne it was day,
- Galas sends for workmen and the kyng Abowtes sente be Every way
bothe Aftyr Masowns And Carpenterere,
An hows Of Religiown to Fownden there 304
where As Symew to hym spak :
thus dede kyng Galaaz with-Owten lak,
- builds an abbey of the Trinity, wherein sixty monks are to live. and fownded An hows Of the Trenite,
And there-Inne Syxty Monkes serteinle, 308
and therto fownded hem with good Inowhe,
Of londes and Rentes, Oxen And plowhe,
So that they hadden Suffysawnt levynges
for Alle Cristen Sowles to preyen & synge. 312
- When he dies, he is burid in that abbey with all his armour, And Al so sone As kyng Galaaz was ded,
he let hym beryen In that same sted ;
And with hym Al his Armure,
And Also his helm, & his sword, I the Ensure ; 316

& pere In A Riche grave hym pytte,
 For that now Man scholden Remeven Itte
 to Fore tymes that lawncelot the lake
 thedyr come, þat body vp to take,
 that with gret peyne it scholde Remeve.

320

that no man may
 move his body
 till Lancelot of
 the Lake comes,
 who takes it up
 with great
 difficulty.

lo here of Galaaz the storye doth leve,
 and telleth now of Iosephe¹,
 how that he departyd from that hepe,
 From Iosephes, and from his brothir Galaaz,
 And tornede Aȝen In to Anothir plas.

324

The story returns
 to Joseph.

[¹ MS. Iosep's.]

CHAPTER LIV.

HOW JOSEPH DIED, AND JOSEPHES 'PASTE TO GOD IN A BLESID TYME.'

Joseph dies, and is burid in an Abbey of the Cross of England (p. 320); and Josephes, sick and 'deseyas,' goes to King Mordreins (p. 320), and says he is full of joy, because God has told him he shall die next morning (p. 320-1). Mordreins then asks for some token of remembrance of him (p. 321), and Josephes tells him to send for the Shield which he gave him for his battle with Tholomer (see vol. i. p. 109-110). When it comes, Josephes's nose bleeds (p. 321), and with the blood he makes a Cross on the Shield (p. 322), gives it to Mordreins, and says no one shall hang it on his neck without repenting the deed, till Galahad takes it (p. 322). Mordreins thanks God for giving him sight to see the shield (p. 323), and asks Josephes where he shall put it (p. 323). 'On Nasciens's tomb, for there shall Galahad come' (p. 323). On the morrow Josephes 'paste to God in a blesid tyme' (l. 138). His father's body is carrid into a land where there is a famine, and at once the famine ceases (p. 323). The body is burid in the Abbey of Glays, which is thenceforth called Glayst-yngbery (p. 324).

Thanne procedyth forth this storye,
 and telleth how þat to Galafort Iosephes gan hye,
 to speken with kyng Mordreyns verament
 that often tymes hadde for hym sent,
 whom ful gret desir he hadde to se,
 As I ȝow seye ful Certeynle.

4

Josephes returns
 to Galafort to
 speak with
 Mordreins,

who desired to
 see him.

- In the mean time,
his father dies,
- In this Mene whille deyde Iosephe his fadyr dere,
and was Entered In a fair Manere 8
In Engelond, As seith this storye,
In an Abbey Of the Croys, As it Maketh Memorye.
wherfore Iosephes sore discomforted was,
- to Iosephes's
great distress,
and is burid in an
Abbey of the
Cross,
- For his fadyr was beryed In that plas, 12
For ful gret love was ham be-twene,
As Evere be-twene fadyr & some Men Myhte sene.
And Iosephes Ryht ful feble was tho,
that vnnethis for Syknesse Myhte he go, 16
what for fastyng and for travaylle
Onnethis Myhte he gon Sawn faille ;
- Josephes himself
is very ill,
as he goes to
visit King
Mordreins in
the Abbey which
he founded.
- And so Al deseysy & ful Syk he wente
To Sen kyng Mordreyns veramente, 20
In the same Abbey wheche he let Make,
and let It fownden for his Owne sake.
whanne he was Comen In to that plas,
Evene there As kyng Mordreins was, 24
and hym hadde Salwed In fayr Manere,
- Mordreins says
he has long
desird to see
Iosephes,
- thanne seide kyng Mordreyns to hym there,
"Sire, Ryht welcome forsothe 3e be !
longe haue I desired 3ow to speken & se, 28
and with me here, sere, for to dwelle,
For Manye thinges I moste 3ow telle ;
For trewly ful longe thinketh Me
that 3e han been Owt Of this Contre ; 32
- and to know how
it is with him.
- and therfore wolde I weten ful fayn
how that It stont with 3ow Certayn."
"Syre, I am Al heyl and sownd,
blessed be god, vppon this grownd, 36
For More Ioye Neuere I ne hadde
thanne I now haue, I May be gladde."
- Josephes says
he had never
more reason to be
glad in his life,
- "now where-Offen, good Sire, quod Mordreins þ^e kyng,
May I not knowen Of that thyng ?" 40
"3is sire," quod Iosephes, "certeynly,
I it schal 3ow tellen ful trewly :

Sire, I schal 3ow sein At this tyme,
 hens schal I passen to-Morwen At pryme
 Owt Of this world Into Anothir place :
 thus hath sent me to seyne the kyng Of Grace."

for he knows he
 is to die the
 next day,
 at prime.

44

And whanne kyng Mordreyns herde this,
 Anon he wepte for deol Iwys,
 & seide to Iosephes In this Manere,

Mordreins is
 much grieved,

48

"A ! goode Iosephes, My Frend so dere,
 Now I am here A-lone In this Contre,
 and for-saken Alle myn Owne londis & fe

52

For the grete love that I In 3ow fond,
 this, Iosephes, I preie 3ow vndirstond ;
 Now sethen that it Is So Nygh 3oure tyme

that 3e scholen hens passen to-Morwen At pryme, 56

with herte I 3ow preye ful Specyale

that Som Maner Of Tokene 3e welen leven Me,

that I Of 3ow Myhte haue som Manere Remembraunce,
 what so Euere me be-happed In Ony Chaunce." 60

and asks Iosephes
 to leave some
 token with him,

that he may keep
 in remembrance
 of him.

"this schal I don, Sire," quod Iosephes tho ;

And thanne hym bethowhte how he myhte do.

thus sone Anon It Cam In his Mynde ;

thanne seide he to Mordreyns that was so kynd, 64

"do bringen that scheld hider to Me,

that In to the Bataille I be-took the,

Whanne thoW Werredest vpon Tholomer,

and Of hym haddest the vittorye ther."

tells Mordreins
 to bring the shield
 he wore

when he
 conquerd
 Tholomer.

68

kyng Mordreyns seide it scholde be do,

and bad A Man Anon therfore to go ;

for that scheld faste by him it was,

and Every day he it kyste In that plas,

for the grete love he hadde therto,

Eche day twye or thries he kyste it so.

Mordreins has
 the shield fastid.

72

The same tyme the scheld Cam Iosephes before,

At his Nese he bledde wondyr sore,

and that stawnched it wolde not be

For non thing he Cowde 3it sa.

Iosephes bleeds
 violently at
 the nose ;

76

- Anon thus sone he took this scheld
that kyng Mordreins bar In the feld, 80
he makes a cross
on the shield with
the blood, and A Myddes the scheld, pere As he stood,
he Made a Croys with his Owne blood.
and whanne that so he hadde I-don,
to kyng Mordreins he betook it Anon, 84
gives the shield
back to Mordreins
to remember
him by,
telling him that
the cross shall
remain fresh for
ever, and seide there to Mordreyns the kyng,
"this schal I leven ȝow In Remembryng.
In this scheld A Crois I have Mad here
with myn Owne blood with-Owten dwere; 88
So that whanne ȝe taken this scheld On honde,
On Me to thenken scholen ȝe fonde;
For the Croys that I have Mad here
schal Evere lasten As fresch & fere 92
as it is this ilke same day;—
beleve wel, kyng Mordreyna, that I the say;—
and if any knyght
is so rash as to
put the shield on
him,
he will repent it. and ȝif Ony knyht that so bold be,
Abowtes him it hangen In Ony degre, 96
that he ne schal ful sore Repente,
Tyl that A worthy knyht Come presente,
wheche the worthy Galaaz schal be hote,
The laste Of the lyne Of Nasciens Rote; 100
But Galaahad,
the last of
Nasciens's line,
shall wear the
shield, and he this scheld schal taken On honde,
And non but he; this thou vndirstonde;
For there schal neuere ben knyht so hardē
hit to Ocupyen, but Onlich he; 104
For lik as mo Merveilles be this scheld hast þou seye,
ȝit Mo schal galaaz werken Many weye;
and lik As this scheld passeth Alle Oȝer scheldis,
and shall excol
all other knyghts. So Galaaz schal passen In townes and feldis 108
Alle knyhtes Of Chevalrie In every dede,
So Merveillous & worthy In his Manhede.
and with that the kyng gan to se
bothe þ^e scheld an Cros ful verrayn; 112
Thanne took the kyng this scheld On honde,
and Often to kyssen he gan it fonde.

and seide, "lord God, I-worschepid thou be,

that Grace Of Syhte hast graunted me

This Crois to Sen here with Myn Eye ;

Now, goode lord Iesw, Gromessye."

and thanne bespak kyng Mordreins

To Iosephes Er he wente theins,

"Sethen 3e han me left this Ilke thing

3ow. forto haven In Remembryng,

Telleth me, Iosephes, I 3ow pray,

where that this scheld putten I may,

So that thike worthy knyht

It myht properly Comen to his syht."

Thanne Iosephes Seyde to hym tho,

"Sire kyng, 3if Aftyr Me 3e welen do,

loke where Nasciens Is beryed whanne he is ded,

and hange 3e that scheld In thike same sted ;

For thedir schal Comen that goode knyht

at the fyftenethe day, I sey 3ow Ryht,

Aftyr that he hath taken the Ordre of Chevalrye ;

Ful faste thedirwardis he schal hym hye."

thanne seide the kyng it scholde be do.

and thus Iosephes there parted hym fro.

Vppon the Morwe Atte Owr Of pryme

he paste to God In A blesid tyme,

and was Entered In that same Abbey

There As kyng Mordreins bedered lay.

but thanne Comen Othir Men, and his Fadyr bore

Into A Nothir Contre besides thore ;

For A gret Affamyne Amonges hem was.

his body they boren Into that plas,—

For this storye ful trewe it Is,

and also I-proved with-Owten Mys,—

that At the Entre Of that holy Man

Al that Famyne Secede Anon than ;

and the lond becam ful Of blessidnesse,

Of Catel, Of good, and Of Al Richesse ;

116 Mordreins regains
sight to see the
shield and the
crosse, and
gives thanks
Christ for his
mercy.

120

124 He asks where
the shield shall
be kept?

[leaf 84]

128 Iosephes advises
it should be hung
over Nasciens's
tomb.

132

136 Then they part.

At the hour
of prime the
next morning,
Iosephes passes
to God,
and is burid in
the abbey.

140

His father's body
is carrid to
another country,
where a famine is
stopt by it,

144

148

and the land
becomes fruitful.

so that they seiden with-Owten Obstacle,
 ' that God for that body wrowhte Miracle 152
 the wheche they browhte Into that Contre ;'
 and In Abbey was buryed ful Solempne,
 that thabbey of Glays that tyme was Cald,
 whеч Abbey of Glaystynbery now men hald. 156

Joseph's body is solemnly burid at the Abbey of Glastonbury.

The story goes to Aleyn.

Now Resteth here this storye,
 and Of Aleyn the Sone Of bron Maketh Memorye.

CHAPTER LV.

HOW CASTLE CORBENIE IS BUILT FOR THE HOLY GRAAL,
 AND VENGEANCE IS DONE FOR DESPITE TO IT AND
 SOLOMON'S SWORD.

Josephes, before his death, gives the Holy Graal in charge to Aleyn (p. 326), and with it he and his brethren journey from Galafors through strange lands, till they come to a foolish (*wise*) people, who know nothing but land-tilling, in the land of Foreygne, the king of which, Galafres, is a leper in his city Malce (p. 326-7). The king has Aleyn brought before him, and asks him if he can cure him (p. 328). Aleyn says, Yea, if he will turn Christian, and destroy all his idols (p. 328). Galafres then breaks them all to pieces (p. 329), is christend (p. 330), and Josephes shows him the Graal, which cures him instantly (p. 330). In honour of this, Galafres beheads all his people who will not turn Christians, so that the land is converted within a month (p. 330). He then offers to give his daughter in marriage to Aleyn's brother Joswe, and build a Castle for the Graal (p. 331). The castle is built, and is miraculously directed to be calld *Corbenie*, or Treasure of the Holy Vessel (p. 331-2). The Graal is deposited there, Joswe crown'd there, and marrid to Alphanye, on whom he begets an heir, Amynadappe (p. 332-3). At night, King Alphasan (formerly Galafres) sees a Vision,—the Graal on a silver table, a priest before it, and the sound of a thousand voices, and of the beating of birds' wings (p. 333). Then a flaming man tells him that he shall suffer for being in that holy place, and stabs him through both thighs (p. 333-4). The king gets his barons to carry him out of Corbenie, which he names "The Palace of Adventure" (p. 334-5), and in which no knight but one ever slept without meeting his death (p. 335). In ten days Alphasan dies, and is burid with Aleyn in St Mary's at Corbenie (p. 335-6). After Joswe's death, his son Amynadappe reign'd in his stead (p. 336). And Amynadappe

begat Carcelois, and Carcelois Mangel, and Mangel Lambor (p. 336). Now, Lambor fought with his old cousin Varians, who was a paynim, and discomfited him (p. 336-7), and Varians went on board the ship which Nasciens entered at the Yl Tornaunt (vol. i. p. 356, &c.), and found a sword—Solomon's—with which he, Varians, killd king Lambor (p. 337); whence came great tribulation to both lands, for in neither did tree bear fruit, or fish live, and they were calld *the Wastable Land* (p. 337-8). On going back for the Scabbard, King Varians falls dead (p. 338). Now after Lambor, his son Pellean reigns, who is wounded through both thighs, is calld King Mayham (p. 338), and is heald by Galahad. Pellean's son is Pelles, whose daughter Pelle passes all women in Britain for beauty, save Gonnore, Arthur's wife (p. 339); and on PELLE, Launcelot begets Galahad, the blessed knight, who ends all the Adventures of Britain (p. 339).

Now this Storye further doth telle
bothe Of Iosephes and Aleyn ful snelle;
whanne that to the deth he drowhe so Ny,
thanne behelde he Aleyn ful witterly,
and sawgh that he wepe so faste;
thanne he hym Axede Atte laste,
"Aleyn, why wepyst thou so sore?
telle me thy Cause why and wherfore."

When Iosephes
is dying,
he sees Aleyn
weeping,

4

and asks what is
the matter?

8

Aleyn says he
weeps because
Iosephes is
leaving him
alone,

"Sire, I May wepen Ryht wel,
and 3e it knewen Every del,
For A schepe that Alone left Is
With-Owten pastour Oper herdeman I-wys;
Anon Cometh the wilde lyown,
And it distroieth Al & Som.

12

Sire, this Mater I telle by the
that Art my pastour Sykerle,
And I 3owre schepe as [3e] wel knowe
that thus from Me scholen deye nowe.
ho schal thanne My pastour be?

16

like a sheep that
has lost its
shepherd.

Now, good sire, thot 3e welen tellen Me."

20

"3e scholen 3oure self been A good pastour,
and Aftyr me 3e wil werken Eche Owr.
but loke that 3e non Marchant pastour be,
that Fychcheth his Eyen¹ In Eche degre;

Iosephes bids
Aleyn be shepherd
after him,

[¹ Fr. *qui laisse*
ses ovelles (sheep)
au loup]

24

and be faithful
and active.

but torne þoure Eyen from Idelnesse,
and Ocupie þow In good Besynesse
that schal kepen þoure body from Alle torment,
and to Endeles blysse þow Represent ; 28
therefore loke that þe kepe þow wel
that the Enemy In þow haue part non del."

Thanne dyde Iosephes Anon to-forn hym brynge
the holy vessel with-Owten lesynges, 32
and seide to Aleyn In this Manere ;

He sends for
the Graal,
and gives it to
Aleyn,

"lo, this holy vessel I betake the here
wiche Iesu Crist my fadyr be-took ;"—
Aleyn it Resceyvede, & not forsook ;— 36

and bide him take
care at his own
death that the
vessel may still
stay in the land.

"and whanne Owt Of this world þat þe schole passe,
loke that þe it Ordeyne In to swich A place
that In this Rem It mot stille dwelle,
And be þow I-Sesed, As I þow telle." 40
So Aleyn Of this worschepful zifte there
he was ful Ioyful In Alle Manere.

When Iosephes
is dead,
Aleyn leaves
Galafor with
his brothers,

Whanne that Iosephes to God past was,
Aleyn Remevede from that plas, 44

who all are
married except
one,

Owt from the Contre Of Galefors ;
and his bretheren with hym gonnen Resort,
For Wedded weren they Everychon,
Alle his bretheryn Except On 48

Joewe.

wiche that Ioswe I-Clepyd was,
that tho was vn-Maryed, so was his grace ;
and the beste knyht he was be Est Oþer West,
and Of Alle his Bretheren. Aleyn loved hym best. 52

Whanne that from Galafor he Gan gon,
thanne Axeden him his bretheryn Everichon,
'Into what Contre that he wolde Go.'
and he hem Answerede, 'he Niste not tho, 56

They go where
God and ad-
venture lead
them.

but as God And Aventure
vs wile Cowndeys, I þow Ensure.'

So wente he forth, And his bretherin Alle,
As be Aventure to hem gan falle ; 60

And An hundred Mo Of his kynrede
Forth with hym than gan he lede,
and seide 'that Som voide Contre
with that kynrede Repleynsched scholde be,
So that with Al his power
he worschapid & Servid god Everywher.

A hundred of
his kindred go
with Josephus to
replenish some
vacant country.

64

Thus wente he Forth In his Iorne,
as was his Aventure and destyne,
tyl he Cam In to A strounge land
where As Nise peple he fond,
That ne CoWden but Of Lond tylyng,
Swich was here labour and here werkylng ;
and that Rem was Clepid Foraygne,
Of Wheche the kyng was A lepre Certaygne,
and so Orible he was to Mannes Eye
that Eche Man schoned his Compene ;
And his Name was Clepyd Galafres,
Somytyme A worthy knyht In pres,
and dwellyd In his Owne Cyte
That Malce was Clepyd, As I telle the :
and the Same kyng A paynem was,
And Ek Al his peple In Every plas.

68

He comes to
strange land
where foolish
people dwell,
who know
nothing but
tilling land.

72

The country is
callid Forayne,
and the king
is a leper

76

namd Galafres,

who has been a
worthy knight.
He dwells in his
city of Malace,
and is a paynim.

80

Whanne Aleyn Into the Cyte Entren began,
On hym there loked Many a Man,
and wondred what peple what they were
That Into the Cyte Entrede so there,
alle Barefoot, And In powre vesture,
Of wheche the kyng herde, I 3ow Ensura
and thus sone Comanded the kyng
hem to-forh hym bringe with-Owten taryeng,
So that Openly he Myhte hem Se,
And whens they comen and [of] what contra.

84

The people of the
city wonder at
Aleyn and his
company,

88

and whanne he hem Sawh In his Syht,
thanne Axede he hem Anon Ryht
'Of what Contre that they were.'
thanne Answerid they Anon In fere,

92

and the king asks
whence they
come ?

96

- They say 'from Jerusalem.'
 "Sire, Of Ierusalem boren we be,
 Eche Man that Is In this Compeyne."
 and whanne the kyng herde this,
 he Axede, "whiche Of ȝow Mayster Is?" 100
 A-Non that Compenye Alle On Rewe
 there gonne the kyng Aleyn to schewe.
- The king asks
 Aleyn if he can
 cure his disease.
 thanne seide the kyng, "Aleyn, I ȝow pray,
 Conne ȝe me Owht Cownseillen In Ony way" 104
 to koueren me Of my Maladye?"
 "ȝe, sire kyng, quod Aleyn trewelye,
 ȝif ȝe wil don As I ȝow teche,
 Of this Maladye I schal ben ȝoure leche 108
 with-Inne thre dayes with-Owten Mo."
 "ȝe, quod the kyng, May I troste therto?"
 "Sire, quod Aleyn, And ȝe welen Me leve,
 with-Inne iij dayes ȝoure helthe I schal preva." 112
 thanne kyng Galafers Answerid tho,
- Galafer promises
 to do whatever
 he is told;
 "What ȝe me Comaunden I schal do."
 "how May I this beleve?" quod Aleyn.
 "ȝis sewrly, quod the kyng, In Certeyn, 116
 For there nys non Manere Of thing Erthly
 that I Nolde do to haven helthe Of Body."
 "thanne, quod Aleyn, I schal ȝow Say,
 what ȝe mosten don with-Owten Nay; 120
 and ȝif ȝe don not myn Comaundement,
 ȝe Geten neuere helthe verament."
 "Now, seith Onne, quod the kyng thanne,
 and I it schal don As I am trewe Manne." 124
- Aleyn says he
 must forsake the
 Sarrazins' law,
 break his idole,
 "Sire kyng, and helyd thou wilt be,
 Sarrazynes lawe forsake thou Sykerle,
 and Alle thin ydoles to breken In fay,
 that thou hast beleved Onne Many a day; 128
 and whanne thou hast the devel Forsake,
 thanne to Goddis lawe thou schalt þ^e take;
 and Aftyr, I-Cristened thou schalt be,
 And thanne Othir thinges schalt thou se, 132
- and become a
 Christian.

Myn holy vessel, beleve this wele,
 be whiche thou schalt haue Al thin hele,
 and I-clensed, Sire kyng, to be
 Of Al thy Maladye, Sire, certeinle ; 136
 And 3if I do not this Ilke Dede,
 I 3eue the leue to smyten of myn hede,
 And Of Al myn hol Compenye,
 Sire kyng, I the Enswre trewelye." 140

Then he shall be
 heald by the
 holy vessel,

or Aleyn engages
 to forfeit his life,
 and those of his
 companions.

This kyng that so moche desired his hele,
 lystenede what Aleyn seyde ful wele,
 and Merveyllede Mochel Of his promys
 that Of his behestes he was so Nys, 144
 and seide, "Aleyn, I wyle gladly do
 Al that 3e Comaunden Me vnto ;
 and but 3e holden 3oure promys,
 On 3ow I schal don ful hard Iewys ; 148
 and therfore loke that 3e seye me non thing,
 but 3if that to ende 3e Connen it bryng."
 thanne to him Answerede Aleyn Anon,
 "doth by me, Sire, what 3e lyst don, 152
 but 3if the same day Of 3oure Crestenenge,
 helthe & bote I schal to 3ow brynge."

Galafres says he
 will do as Aleyn
 says,

and warns him
 not to fail in his
 share of the
 bargain.

the kyng Anon the temples dide down throwe,
 And Ek Alle his ydoles vppon A Rowe ; 156
 and whanne he hadde I-don Al this,
 & distroyed Alle his Mawmetis I-wys
 that Ewere belongede to paynem lawe,
 he hath hem to-borsten and to-drawe ; 160
 & thanne seide the kyng to Aleyn tho,
 "wylt þou Ony more 3it that I do ?"
 "3is, quod Aleyn, with-Owten faille
 thou Most be Crestened from toppe to taile." 164

Galafres destroys
 all his temples,
 idols,

and every thing
 belonging to the
 paynim law.

Then Aleyn says
 he must be
 christend,

thanne let he Fyllen A ston in hye
 Ful Of water ful trewelye,
 and blessid it was, and halwed Also,
 and Anon he let the kyng þer-Inne do. 168

which is done by
a priest namd
Alphazan (after
whom Galafres is
namd Alphases.
Fr.).

Then the holy
vessel is shewd
to the king,

and he is cur'd of
all his leprosy by
the sight.

He becomes a
good man at
once,
and has all his
people behended
who will not turn
Christians.

So all the land is
converted in a
month.

The king asks
Aleyn to do one
thing for him,

which is, not to
take the Graal
away.

and þere kyng Galafers Cristened was than
Of An holy prest that hyhte Alphazan.

& whanne that thus I-cristened was he,
and Owt Of the water Comen Certainle, 172

thanne browhte Aleyn this holy vessel Anon,
and to kyng Galafors gan he gon,
& there it discourerede & schewed it þ^e kyng,
whiche was to hym A ferly thyng. 176

and whanne the kyng beheld that Syht,
Anon was he Clensyd thorwgh goddis Myht
As Clene Also fayr as Evere he was ;
and thus was he keveryd be goodis gras, 180

So that neuere Man On hym Cowde Aspye
that Evere he hadde poynt of Messelrye.

and whanne he beheld this worthy Cure,
that he was Mad so Clene and pure 184

thorwgh that Ilke Glorious vessel,
he seide it was holy Every del,

that so be this Aventure & this Myracle
he wax A goodman with-Owten Ony Obstacle, 188

and let to beheveden Al his Meyne
that Cristene peple ne wolden not be,

So that theke Rem to Cristendom torned was
with-Inne lesse thanne A Mownthe, be goddis gras ;

So that for the Miracle, with-Owten dowte, 193
Al that Lond was Cristened Abowte.

Whanne this Lond thus Conuertyd was,
Onlich thorwgh helpe Of Goddis Gras, 196

thanne seide the kyng to Aleyn tho,
" Now, dere frend, On thing 3e welen for me do."

" Seith on, quod Aleyn, what It schal be,
And I schal it don, Sire, ful Sykerle." 200

" Aleyn, of this that I schal 3oW preye,
that 3e it Me denyen In Non Weye,

So that this holy vessel that here I se,
Owt of this place neuere Remeved to be ; 204

And 3if it like 3ow that It be so,
 3it More for 3ow thanne wile I do,
 I schal don Maken A strong Castel
 That holy vessel to kepen In ful wel,
 And for 3ow also there-Inne to dwelle.
 And to 3ow More 3it schal I now spelle,
 To 3owre Owne brothir that Is so dere,
 My dowhter I schal 3even to his fere,
 and Corowne hym kyng be My levenge,
 & Of Alle My londis to 3even him sesenyng
 be this Condiscion, As I 3ow telle,
 that this holy vessel Abyde here stylla."
 Thanne Answerede Aleyn to hym Ageyn,
 "I Concente wel therto In Certeyn ;
 For My purpos it hath Evere I-be
 That Onliche My dere brothir Ioswe
 Aftyr my deth hyt schold have,
 that For to Governen, to kepen, & save."

Anon the king, with-Owten More,
 let fechchen his dowhter hem before,
 and knytte Ioswe and hire In fere,
 wheche that to hym weren both leef & dere.

thus sone thanne vppon A watyr side,
 A Castel he Ordeyned that Ilke tyde,
 that strong & Merveillous it was to se,
 With A ful fair paleys Certainle ;
 And Manye Riche howses there weren dyht,
 Ful Riche And Ryal to Alle Mennes syht.

and whanne this Castel thus Ordeyned was,
 they it behelden In Eche A plas,
 And vppon the ton 3ate In that sted,
 they fownden lettres wreten with Red ;
 and thus the lettres Gonnen specefye,
 'that this Castel scholde ben Clepid Corbenie¹ ;'
 And In Caldev was this scripture,

¹ Compare the *corban* of the Gospel.

208 King Galafrid
proposes to
build a castle for
the Graal,

212 and to marry his
daughter to
Aleyn's brother
Joswe,
who is also to be
heir to the
kingdom,

216 If the Graal
stays there.

Aleyn consents.

220

224 Joswe and the
princess are
betrothd,

228 and the castle of
the Graal is built.

232

When it is finisht,
they find written
on one gate,

236 in red letters,
that this castle
should be calld
Corbenie.

| | | |
|--|--|-----|
| 'Corbenie' means Treasure of the Holy Vessel. | whiche Is to vndirstonde As be lettrure, as this place frely schal be, Trosour Of þ ^e holy vessel ful Sykerle. thanne gonnen they seyn to Alle Anon, that it ne was Goddis wyll Non Othir Name to ȝyven vntille. Thus was that Castel Cleped Corbenye Of Everych Aftyr ful Sekerlye. | 240 |
| Then the Graal is put into the castle in a fair chamber. On the next Sunday | And whanne Fenyscht was this Castel In eche degre bothe faire and wel, They browhten the vessel thedir with-Inne, Into a fair Chambre, and qweynte Of gynne. and vppon the Sonday next Sewenge Aftyr that holy vesselis Entringe, The kyng Comaunded there Anon | 244 |
| Joswe is to be marrid to King Galafree's daugh- ter. | That thiike Mariage scholde be don be-twixen Ioswe and his dowhter dere, and therto Asemblede the peple In fere ; So that this Mariage thus was I-do, and Alle the Royalles Comen hem vnto, and there to Ioswe diden they homage ; and thiike day was Crowned with hygh baronage As verray kyng Of Al that lond, In Corbenie was Crowned, I vndirstond ; and Ek he wedded there his wyf That highte Alphanye With-Owten stryf. & Al the peple that there Ete thyke day, they weren Repleynsched with-Owten Nay— be the grace Of that holy vessel of pris— with alle Maner Metes and delecasyes ; and what that Ewere they Onne thowhte, To-forne here Eyen It was hem browhte. that Nyht Ioswe with-Owten lettynge be-twixen hym and his was Conceyvenge ; and be-gat An Eyr bothe fayr & fre | 252 |
| All the princes do homage to him, and he is crowned, | That thiike Mariage scholde be don be-twixen Ioswe and his dowhter dere, and therto Asemblede the peple In fere ; So that this Mariage thus was I-do, and Alle the Royalles Comen hem vnto, and there to Ioswe diden they homage ; and thiike day was Crowned with hygh baronage As verray kyng Of Al that lond, In Corbenie was Crowned, I vndirstond ; and Ek he wedded there his wyf That highte Alphanye With-Owten stryf. & Al the peple that there Ete thyke day, they weren Repleynsched with-Owten Nay— be the grace Of that holy vessel of pris— with alle Maner Metes and delecasyes ; and what that Ewere they Onne thowhte, To-forne here Eyen It was hem browhte. that Nyht Ioswe with-Owten lettynge be-twixen hym and his was Conceyvenge ; and be-gat An Eyr bothe fayr & fre | 256 |
| and marrid to Alphanye. | That thiike Mariage scholde be don be-twixen Ioswe and his dowhter dere, and therto Asemblede the peple In fere ; So that this Mariage thus was I-do, and Alle the Royalles Comen hem vnto, and there to Ioswe diden they homage ; and thiike day was Crowned with hygh baronage As verray kyng Of Al that lond, In Corbenie was Crowned, I vndirstond ; and Ek he wedded there his wyf That highte Alphanye With-Owten stryf. & Al the peple that there Ete thyke day, they weren Repleynsched with-Owten Nay— be the grace Of that holy vessel of pris— with alle Maner Metes and delecasyes ; and what that Ewere they Onne thowhte, To-forne here Eyen It was hem browhte. that Nyht Ioswe with-Owten lettynge be-twixen hym and his was Conceyvenge ; and be-gat An Eyr bothe fayr & fre | 260 |
| All the company is fed by the Graal. | That thiike Mariage scholde be don be-twixen Ioswe and his dowhter dere, and therto Asemblede the peple In fere ; So that this Mariage thus was I-do, and Alle the Royalles Comen hem vnto, and there to Ioswe diden they homage ; and thiike day was Crowned with hygh baronage As verray kyng Of Al that lond, In Corbenie was Crowned, I vndirstond ; and Ek he wedded there his wyf That highte Alphanye With-Owten stryf. & Al the peple that there Ete thyke day, they weren Repleynsched with-Owten Nay— be the grace Of that holy vessel of pris— with alle Maner Metes and delecasyes ; and what that Ewere they Onne thowhte, To-forne here Eyen It was hem browhte. that Nyht Ioswe with-Owten lettynge be-twixen hym and his was Conceyvenge ; and be-gat An Eyr bothe fayr & fre | 264 |
| Joswe begets an heir, | that Nyht Ioswe with-Owten lettynge be-twixen hym and his was Conceyvenge ; and be-gat An Eyr bothe fayr & fre | 268 |

- that kyng Regnede Aftyr Ioswe ; 276
 and A-Mynadape was that kynges Name, afterwards callid
 kyng Of Foraigne, & a Man of fame. Amynadap.
- As the kyng¹ and his Wyf lyen that Nyht That night king
 In A bed ful Richely I-dyht, [1. e. Galafrès, or Alphasan.] 280 vision in bed,
- abowtes Mydnyht whanne he Awook,
 Thanne Aboutes hym Gan he to look,
 and there sawh he with-Owten fable of the Graal
 the holy vessel stonden vppon A table, 284 standing on a
 table of silver,
- the wheche, Clene Syluer him thoughte it was ;
 and A man standyng therby In that plas, and a man
 wheche he ne knew nethir More ne lasse, ministering as a
 priest at mass,
- and Reuersed as A prest toward his Masse ; 288
 & Abowtes him he thowhte put he herde there
 A thowsend voyces, but he Nyste where ;
 and Alle to God 3oven they thankynge ; and a thousand
 voices giving
 thanks to God ;
- that was the Noyse Of here Sownenge ; 292
 but for nowht that he Cowde do,
 he myhte not Sen whens it cam fro ;
 and 3it Al this not withstondynge,
 he herd Abowtes hym A wondir thinge : 296
- betyng Of Bryddes Wynges In fere,
 as they Alle they in the world hadde ben there.
 and As sone As this Noyse I-left was,
 the vessel was Remeved Owt Of that plas. 300
- thus sone to hym Aperede there
 A man As it were In flawmes Of Fere,
 and seide to this kyng there As he lay,
 hos Name to Alphasan was torned that day, 304
 and seide, " Sire kyng, I warne the
 here behoveth non Resteng forto be,
 Nethir for the, ne for non Oper this tyde ;
 here ben 3e not worthy to Abyde ; 308
 but 3if A Man Of Clene lif he were,
 this place scholde he not Entren here
 where as the holy vessel worschepid schal be,
- and tells Alphasan
 it is not safe for
 him to be there,
- and the vessel
 vanishes.
 Then a flaming
 man appears,
- as nobody who is
 not clean of life
 may enter where
 the Graal is
 worshipt.

As with thin Eyen thou hast here se. 312
 therfore hast thou don An hardy dede
 that dorstest here lyggen In this Stede;
 Wherefore Crist wil taken veniaunce;
 & that schalt thou knowen with-Owten variaunce." 316

The flaming man
 strikes Alphasan
 through both
 thighs with a
 sword,

Thanne with a swerd he Owt Braste,
 that In his hond he held wel faste,
 and him smot ful harde and smerte
 that thorwgh bothe thyes the swerd Owt sterte, 320
 So that On the tothir Side it was sene,
 & seyde thanne to this kyng be-dene,
 "Now it is Good that Alle Opere war be,
 and that they taken Ensample by the; 324

as a warning to
 others that no
 one may enter
 the Graal
 chamber

For ho-so Entreth In to this place,
 he may ben Siker Of Sory Grace,
 that Owther ded schal he be,
 Oper schamfully departen sikerle, 328

but the one
 worthy knyght.

But ȝif it be that Worthy knyht
 That here to Entren is grauntyd Myht."
 thanne thus sone his swerd Owt he drowgh,
 and vanschede Away, and Nystē howgh. 332

Then he draws
 out his sword
 and vanishes.

King Alphasan
 faints

thanne Fyl this kyng In Swownenge
 thorwgh thike strok and his hurtynge,

and nearly dies of
 pain.

For the Grete peyne he suffrede thore
 he wende han lyved Neuere more, 336
 but sykerly wende han deyde Er day,
 So sore hit hym grevede, þ^e sothe t[o] say.]

His barons and
 knights are
 astonisht when
 they find him in
 the morning.

On the Morwen, whanne It was lyht,
 to the kynges Chambre drowgh baroun & knyht, 340
 and Fownden the kyng I-wounded ful sore,
 where-offen they Merveilled, Al that was thore.
 thanne Axede they him Everichon
 how that this Adventure Cam hym vppon. 344

He begs them to
 take him away,

"Ha! for the love Of god, quod the kyng;
 with me non longere haue talkyng,
 but helpeth me hens Owt Anon,

- that Owte Of this Chambre I were gon ; 348
 For this place So holy it is,
 and *perto* so ful Of Ioye and Blis,
 be Entreing Of this vessel
 This paleys is Sanctefyed Everydal, 352
 So that non Man here Resten Schal
 In place there As Is this Sank Ryal ;
 And thys paleys hath the moste wondir Name
 that Evere I herde Of of Ony fame." 356
 thanne Axeden these barowns Certainle
 "What Maner of Name that Myhte be."
 thanne seide the kyng to hem Ageyn,
 "The Paleys Of Aventure" It is Certain ; 360
 For Mo Merveilles here scholen 3e Sene
 thanne in Alle this world Aftyr, I wene."
 And thus this kyng 3af It the Name
 'the paleys of Aventure,' And Of gret fame ; 364
 and so was it Clepid for Evere More,
 'the paleys Of Aventure,' as I Rehersid before ;
 and for thiike Salve Aventure
 that to the kyng Cam, I 3ow Ensure, 368
 Thider Cam Many A dowhty knyht
 In that paleys to slepen On Nyht ;
 but Sekerly there lay non In that stede
 that On the Morwen he was fownden ded, 372
 Tyl that On Cam that was A knyht
 Of kyng Arthures, A Man of Myht ;
 Algates there he wolde hym Reste,
 but he fond it Not for the beste ; 376
 For Althowgh that ded he nere,
 3it moche duresse and schame hadde he there,
 that he ne wolde for Al the worldes honour
 Abyden In Non place swich A schowr. 380
 Thus thanne this kyng Alphasan
 ten dayes lyvede After than
 that he was there wounded sore ;

as the place has
become too holy
for any one to
stay in.

He calls it the
"Palace of
Adventure,"

and it keeps the
name for ever.

Many knights
attempt to sleep
there afterwards,

but they are
always dead in
the morning,

except one of
King Arthur's
knights who did
the deed,
but suffered for it.

Ten days later
King Alphasan
dies,

- For lenger not Aftyr lyvede he no More. 384
- and within four
days Aleyn dies
also,
and they are
both burid at
Corbenie.
- and with-Inne fowre dayes In Ceyteyn
Aleyn and he weren buryed ful pleyn,
And I-beryed bothe At Corbenie
In a Chirche Of Seint Marye ; 388
and pere the ton besides the tother
liggen to-gederis As brothyr and brother.
And thus lefte this holy bodi At Corbenie
As I 3ow telle with-Owten lye ; 392
and Aftyr him Regned his sone Amynadape,
And wedded kyng lucyes dowhter be hape,
whiche was kyng Of gret Breteygne,
As I seye 3ow, Sires, In Certayne. 396
- Amynadap
succeeds ;
marries Kyng
Lucye's daughter,
- and is succeeded
by Carcelois,
- And of that damysele Cam forth Isswe
kyng Carcelois bothe good and trewe,
A worthy knyht And Ek An hardy,
To god & to the world bothe good and lowly. 400
- and he by Mangel,
- Of Carcelois Isswede kyng Mangel,
That In his tyme was worthy & lel ;
and Of Mangel Isswede kyng lambor,
the wheche A worthy Man was holden thor ; 404
whiche Alle worthy kynges were,
And As Goddis fyscheris were holden there.
This lambors was A worthy knyht,
And lovede God with Al his Myht ; 408
For Men supposed that In Al Bretaygne,
Nethir In Religiown In Certayne,
To God A better Man thanne he was On,
and thus they beleveden Everichon. 412
- who is a good
man,
the best in
Britain.
- It happede he hadde An Olde Cosin,
and vpon him Marchede, & was Sarrasyn,
but that Cristened now he was ;
and to-Gederis sore werreden In eche plas. 416
It behappede that kyng Lambors
And this kyng Varlans with gret fors
bothe here Ostes Assembled were
- He has a cousin,
King Varlans,
with whom he is
at war.

vigerously to fyhten In fere ;
 and thus the bataille be-gonnen was
 be-twene bothe partyes In that plas,
 that so ferforth, as I 3ow telle,
 kyng varlans discomfit was, as befelle,
 and Alle his Meyne I-slayn Echon ;
 So that kyng varlans fledde Anon
 Tyl that he Cam to the Se side,
 where As he say A fair schype that tyde
 wheche that nowe there Aryved was ;
 So faire A schipe say he neuer in non plas,
 Nethyr So Riche In Al his Age
 Sawh neuere kyng, knyht, ne page ;
 And 3if Ony Man Axede whens it was,
 they with-Innes Answerede In that plas,
 "to tellen yow, Sires, we scholen 3ow graunt :
 this is the Schipe that At the yl tornaunt
 Nasciens Entrede with grete drede ;
 but thike tyme thens myht it not hym lede."

Thus sone kyng varlans Entrede Anon,
 and there fond he A swerd thus son,
 and Owt Of the schethe it drowh As faste.
 thanne Azen to Londe he gan hym haste,
 And Amyddis his weye As he wente,
 he Mette kyng lambors veramenta.

Whanne kyng varlans him beheld,
 To hym he prekede In that Feld,
 and smot kyng lambors so velenowsly
 that to Erthe wente hors and Man trewly,—
 Swich was the scharpnesse Of the swerd,—
 Of whiche Many Men was Aftyr ferd ;
 but Sethen Cam there gret persecucioun
 To bothe Rewmes, & Moche Tribulacioun,—
 bothen to the ReAwn Of Forraigne
 and Ek to the toper ReAwm In Certaigne,—
 For veniaunce Of kyng lambors Sekirle

420 They fight a
battle,

424 and King Varlans
is defeated.

He flies to the
seaside,

428 and sees a fair
ship there which
had just arrivd,

432

436 the same which
Nasciens enterd
at the Yl
Tornaunt.

Varlans goes on
board,
440 finds a sword,
draws it,

and goes back to
meet Lambors,
444

whom he smites
down with it.
448

But great troubles
come to both
lands from that
sword,
452 [leaf 86]

- that God so wel lovede In Alle degre, 456
 and the ground So ferforth that non lond proved there,
 becomes barren. Nether trees froyt beren In non Manere,
 Nether In Non water fysch myhte be fownde,
 Swich veniaunce god schewede In that stownde; 460
 So that be thiike gret Enchesown
 It is calld the It was Clepyd 'the wastable lond' be Resown.
 Wastable land. whanne vrlans Sawgh that the sword so bot,
 he Retorned Aȝen Anon foot hot ✓ 464
 the Skawberk forto haue had therto,
 but þat God wolde it scholde not be so;
 So that to the Schip he Cam Ageyn,
 and the Sword Into þ^e skawberk put it pleyn; 468
 Varians takes the And as sone As he hadde I-do,
 sword back to its sheath in the ship, and as soon as he sheathes it he falls dead.
 down Anon Ryht ded fyl he tho.
 thanne they seiden Alle tho it sye,
 that it was for veniaunce Sekerlye; 472
 For there Stylee it scholde Abyde
 tyl A mayde it Owt took At On tyde;
 For In that Contre was non Man there
 that Into the Schipe dorste Entre for fere, 476
 For the lettres vppon the bord
 that weren there wreten At On word.
 Be this selve same Aventure
 Both the bothe ReAwmes weren lost, I ȝow Ensure; 480
 kingdoms are ruind by this adventure. lik as they Marchede bothe In fere,
 Ryht so bothe londis Ilost they were.
 Tho Anon Aftyr kyng lambors thanne
 After Lambors, reigns Pellean, 484
 who is wounded in both hips, that thorwgh bothe hypes I-Maymed was
 atte bataylle Of Rome, swich was his gras.
 and for that he so was maymed there,
 and is known as they cleped him kyng Mayham Euery Where; 488
 the maínd king. For thorwgh bothe thyes Maymed was he,
 this Ilke Pellean ful Sekerle;
 Of wheche wowndes hol myhte he not be

- tyl that worthy knyht Galas Cam hym to se, 492
 and that tyme helthe schal he haue,
 And Of his wounδες to ben Alle Save.
 thanne Aftyr Of this kyng PelleAn
 discendid Anothir ful worthy Man, 496
 his Owne Sone, and was Called Pelles,
 a worthi knyht, and An hardy In pres ;
 and A dowhter hadde, that hiht pelle Sikerle,
 that pasten Alle wommen Of Bewte 500
 whiche that weren In grete Bretaigne,
 Sauf Gonnore, Arthures wyf, In Certaygne.
 vppon this damysele that was so fair,
 Engendered Lawncelot, Galas his Eyr, 504
 that ilke same blessid knyht Certaigne
 whiche Endede Alle the Aventures of gret bretaigne.
 Not with-stondyng though he were begeten In Synne,
 3it oure lord Of his Goodnesse wolde not blynne, 508
 but that for the Brawnches and for the Bownte
 Of þ^e goodmen that he Cam of Sekerle,
 and took Reward to his Good lyf
 that Evere Chast was, and with-Owten wyf, 512
 And ek for the grete purpos and beheste
 that God him hadde promysed Aforu lest and Meste,
 So that, thorwgh his holy leveng,
 Alle the Aventures to an Ende schal he bryng 516
 Wheche Alle Othere faillede Of Echon,
 alle Browhte he to An Ende Alon.
 Now hath this Storye Ended Certayn
 Of declaracioun Of the Brawnch Of Aleyn, 520
 For it hath Schewed here Ryht wel
 Al Aleyns kynrede Evere Ilke A del ;
 and Retorneth Azen to Celydoigne,
 and to Othir lygnages In Certaygne. 524

Pellean has a son
and daughter,
Pelles and Pelle.

Pelle was the
fairest of women,

except Arthur's
wife Gonnore.
And was the
mother of the
blessed knight
Galahad,

who ended the
adventures of
Britain,

by the virtues of
his ancestors and
his own pure and
holy life.

Now this story
has finishd the
line of Aleyn,

and goes back to
Celydoyne and
others.

CHAPTER LVI.

OF CELIDOYNE AND HIS DEATH, AND THE GOOD KING
LANCELOT. OF THE BLEEDING TOMB, AND THE END
OF THE HISTORY OF THE HOLY GRAAL.

How Nasciens, Flegentyne, and Sarracynte, all die in one day, and the two Queens are burid in the Abbey where Mordreins lies bed-ridden (p. 341); but Nasciens with his shield is carrid to another Abbey; and no man till Galahad can take away the shield (p. 341-2). How Celidoyne knights his son Narpus, and is so great in Alms-deeds, that, if all the world had been his, he'd have given it away in alms (p. 342). And he was very learned in Astronomy (p. 342), and saw in the stars that a Famine was coming; so he sent his steward to buy Corn (p. 343), and the people mockt him; but they were provd Fools, and he a wise man (p. 343), for the famine came and killd half the people; and some foreigners (Saxons) agreed to invade Britain, take the corn, and destroy the inhabitants (p. 343-4). But Celidoyne sees it all in the stars, and assembles his Barons (p. 344). Narpus advises an ambush in a forest (p. 345), and one is laid. The enemy land, but Celidoyne's men attack them in three bodie, and the men of Sessoigne are all killd (p. 346-7). Celidoyne is afterwards burid at Camelot (p. 347). His son Narpus begets Nasciens, and Nasciens begets Elayne the Gros (p. 347), who begets Isaies, and he begets Jonas, and Jonas marries the daughter of king Murionex of Wales, and on her begets Avme (p. 347-8), who begets Launcelot, and he has two sons, Bans (of Baynoic) and Brons (p. 348). Bans has three sons, one Hestor a bastard, the others Lancelot and Boors; and Boors begets Lyonix and young Boors (p. 348). Of the grandfather Lancelot, hear this: he lov'd purely a beautiful wedded dame, whose tresses shone like torchlight (p. 349), and he often went to see her. But people 'Acombered with the devil' wrongly said they lov'd in sin, and excited the Duke, the lady's husband, to be revengd on Lancelot (p. 350). Now, on Good Friday, King Lancelot went barefoot through the Forest Perilous (p. 351), and, having confest his sins, was drinking at a well, when the Duke cut his head off (p. 351), and then tried to get the head out of the well to insult it more; but God made the water boil, so that it burnt his hands, and he couldn't (p. 352). On his way home, a youth told him that such darkness had come on his Castle that no man could see another (p. 352), and on his entering the Castle 'a gret kernel of ston' killd him, and all that assented to the murder (p. 353). The well ever boila, and the tomb over Lancelot sheds blood every day at the time his head was cut off, which blood cures people of all their wounds (p. 353).

But one day two lions fight there for the carcase of a hart
(p. 354), and tear one another till neither reckes of his life ;
then one licks the blood of the tomb, and is curd ; and
the other, seeing this, gets curd too, and they make
peace, and guard the tomb, so that no one can come to be
heald at it (p. 354-5), till Lancelot de Lake kills them
(p. 355).

Now, I have made an end of this (Graal) Story, and must
begin another, called *Prophet Merlin*, translated by
Robert of Borrown out of Latin into French, and joined
with *Sank Rygal* (p. 355) ; therefore pray a Pater-Noster
for me, Herry Lonelich, and greet our Lady with an Ave
that I may bring this book to a good end (p. 356).

Now Scheweth forth this Storye
and putteth vs into More memorye ;
For whanne that Iosephes hens scholde pase,
Nasciens And Celidoigne weren In that plase,
And Ek Narpus the sone of Calidoygne,
A ful worthy knyht In Certaygne.
and whanne this terement was I-do¹,
thanne Anon Celidoygne wente hem fro,
and sire Nasciens with Mordreyns lefte Sikerle
To beren hym Felischepe and Compeyne ;
and so that Aftyr It happede, As I 3ow Say,
that Alle thre they deyden In On day,
bothe Nasciens and Flegentyne his wyf,
and Also Mordreins qwene there left hire lyf,
that Noble qwene Sarracynte,
Of Goddis Servise Neuere sche stynte.

Thus bothe the ladyes Enterid were
In that same Abbey with-Owten dwere
where As Mordrayns bedered lay ;
bothe weren they Enterid In On day.
but Nasciens liked not there for to be,
but to Anothir Abbey was born Sekerle ;
and with him was born that Scheld
that non knyht ne dorste be-weld ;
and 3it Cam thedyr ful Many A knyht
For that scheld there to proven his Myht ;
but Abowtes his Nekke henge it neuere Man

After the burial
of Iosephes

4

[¹ Fr. *Quant
iosephes fu
enterous.*]

8

Celidoigne goes
away.

12 Nasciens, and
Flegentyne,
and Mordreins's
queen, Sarracynte,
all die in one day.

16

Both the queens
are burid in the
abbey, where
Mordreins lies
bedrid,

20

but Nasciens in
another abbey,

with the shield
that no knight
may use.

24

Many knights
attempt to wear it,

but Er he thens wente Repented than, 28
 that Owther Of sodeyn deth they deiden Anon,
 Owther som Othir Mischevis fyl hem vppon,
 that with-Inne Schort tyme I-Maymed they were,
 Owther som Othir Misaventure to hem Cam there. 32
 and thus In that Abbey lefte theke scheld stille
 tyl that worthy knyht Cam, As was goddis wille,
 That hyghte worthy Galaaz, Lawncelottes sone,
 That Abowtes his Nekke henge it Anone. 36
 Now Of this scheld Resteth this Storye,
 and Aȝen to Celydoygne doth it hye.¹
 Whanne Celydoygne from his Fadyr partyd was,
 he took forth Narpus his Sone A ful gret pas, 40
 and to-gedris wenten I Compeneye
 Into that lond ful certaynlye
 that toforen kyng Mordreins him hadde betake ;
 and there Narpus his sone A knyht gan he Make ; 44
 and dwelled there xij ȝer In pes and Reste,
 And that Lond wel Governede with the best,
 So that non Regne that by hym was,
 dorste with hym werre In Non plas. 48
 he lovede God ful Enterly,
 and mochel Almesdede ded he trewly ;
 For so gret Of Almesse he was
 that to peple wolde he ȝeven In Every plas ; 52
 and so ful he was Of Almesdede
 that he wolde Stynten In non stede ;
 thowgh Al the world hadde ben his,
 to Almesse it scholde han gon I-wys. 56
 And so Mochel he knew Of Astronome
 and ek Of the Corps of þ^e sterris sekerlye,
 So that he knew what scholde beFalle ;
 And so that Amonges Othir thinges Alle, 60
 As the sterres he beheld, I ȝow Ensure,
 þere say he A wondyr Aventure ;

¹ The MS. makes a new Chapter here.

For there Sawhe he sekerly and In Certaigne
a famyne that Schold fallen In gret Bretaygne;
So that for hunger men Scholden deye
but ȝif it were Remedyed be Other weye.

64 Celidoyne sees a
great famine
coming on
Britain,

Thanne spak he to his Styward Anon,
and bad ful faste that he schulde gon
and taken his tresour, where so it were,
& Al abowtes the Contre to Serchen there,
there-with Cornes To beyen, and faste him spede.

68 and bids his
steward go and
buy corn as
quickly as may be.

"Sire, quod his Steward, it Nys non nede,
For Of Cornes ȝe haven, Sire, gret plante,
More thanne be ȝoure howshold spendid schal be
Of Ony tymes this two ȝer;

72

Of Cornes ȝe haven both hol & feer."

76

"Sire steward, what is that the vntylle

Go forth, and My wyl ȝou fulfille!

For it Is My Wylle that It be so;

therefore the hye that It were do."

80

thanne wente the steward forth Anon

that Al the kynges Comaundement were don;

and bowhte In Cornes bothe fer & Ny,

and stuffed that lond ful plentevowsly.

84

but Celidoyne
makes him go
and buy quanti-
ties of corn.

Of this dede the kyng hadde don,

the peple ȝer-offen spoken Manyon,

and seiden "for hunger the kyng weneth deye,

and thus they him scorned be many weye.

88

but Atte laste Foles weren they fownde,

and he A wisman In that stownde;

For er theke ȝer Cam to an Ende,

Swich famyne In to gret Breteygne gan wende,

92

but before the
year is out, a
famine comes, and
half the people
begin to die.

that half the peple Gan forto deye

For hunger and Misseise sekerlye.

thanne to hem kam Message Anon,

and seide, "lordynges, ȝif ȝe wil gon

96

Into that partye of gret Bretaygne

whiche that holdeth kyng Celydoygne;

They hear that
there is food in
Celidoyne's land,

- there scholen 3e fynden ful gret plente
Of Cornes And Of viawndes ful sekerle." 100
- And whanne they herden this tydyng,
Anon they wenten hem to Conseillyng
To weten what was best to doon ;
And thus sone they Acordid Anon 104
Into that Rem Alle forto Ryde
with strengthe Of Armes and mochel pryde,
and that lond forto distroye,
& bothe Men, wommen & Children to Anoye, 108
and Alle the goodes In that Contre ;
this was here purpos ful Sikirle.
- and thus to schepe gonne they gon
with hors and harneys Everychon. 112
and thike same Nyht with-Owten dwere
that In to the See I-scheped they were,
Celydoigne On the sterres gan to beholde,
and Sawhe there Merveilles Manifolde : 116
that there Comen Into his lond
with hors and harneys, as I vndyrstond,
Forto disherite hym Of his good.
but As grace was, he hym with-stood, 120
and sente Abowtes In to eche Contre
To Alle his Barouns both fer and Nye,
And Ek to Alle his knyhtes Also
that Ony Lond Of hym helden tho, 124
- that the thrydde day they scholden be
with hym Attē A Castel vppon the se,
where that he Supposede In Certayn
that tho Schepis Scholde Aryve ful pleyn. 128
thanne sore Merveilled these Barowns Echon,*
what that the kyng wolde there don,
So that they hieden him faste In hye
Tyl to that Castel they Comen trewelye 132
vppon the secound day Er þ^e Ow^r of pryme,
and 3it was Celidoygne there to fore tyme.

and resolve to
make a raid upon
it and destroy it.

They take ship to
do so,

Celidoyne sees
their coming in
the stars,

and sends out to
all his barons and
knights to meet
him

on the third day
at a castle by the
sea,

where he expects
his foes to land.

They meet him
upon the second
day,

- Whanne that Alle Assembled they were,
 thanne seide kyng Celidoygne to hem there, 136
 "Lordinges, vndirstonde 3e Owht
 why so sone 3e hider ben browht?"
 "Nay, Syker, Lord, with-Owten lye
 We ne knowen wherfore ne whye, 140
 But 3if It lyke 3ow vs to seye ;
 and there-Offen, Sire, we scholen 3ow preye."
 "and I schal tellen Ryht Anon to 3ow
 thyng that schal tornen to 3oure prow. 144
 "this same Nyht Atte ferst kok Crowe
 Moche peple scholen 3e sen vppon A rowe,
 And Al so strong As they Mown gon
 here scholen they Aryven Everichon. 148
 and weteth wel that In Certayn,
 Oure londis they Casten to wasten ful pleyn,
 For they han foure men Azens Oure On ;
 þerfore bethenk 3ow what 3e wyl don. 152
 Owthir scholen we þis tyme Oure Rem wynne,
 Owthir ellis clene þere from to twynne."
 whanne Narpus that knew non thyng of this,
 Anon he seyde with-Owten Mys, 156
 And to his Fadyr he seide Ryht there,
 "Of this thing haue 3e non Fere.
 here to-Foren there is A Forest
 Ful hygh and strong with the best, 160
 and pedyr In Armure scholen we Entren Echon,
 Al so sone As Nyht Cometh vs vppon,
 and there Alle we scholen Abyde
 tyl they Aryven this Ilke tyde; 164
 For I knowe wel ful verrayly
 that they wele londen ful Sekerly,
 And Also vnschepen Al here good
 that they haven In the salte flood, 168
 As though nothing that they wyste
 Of Owre Abydyng : to me 3e Tryste.

but they do not
 know what he
 wants them for.

[leaf 87]

Celidoyne tells
 them that by the
 first cock crow
 much people shall
 come to attack
 them,

and asks what
 must be done
 about it?

Narpus advises
 that they hide
 themselves in the
 forest,

till the enemy has
 landed,

- and whanne from here Schepis that they ben gon,
 vppon hem we scholen Entren Anon, 172
- and then attack
 them both before
 and behind,
 and cut them off
 from their ships.
 On partye to-fore, & Anothyr behynde,
 and from here Schepis we scholen hem blynde ;
 and whanne thus sodeynly we Comen hem vppon,
 they scholen not weten what to don." 176
- They all agree
 to this,
 To this Cownseil they Comen tyd Alle,
 and seiden that betere It myht not falle,
 and that Otherwise it Myhte not be
 Forto be Avenged Of that Meyne. 180
- arm themselves,
 and hide in the
 forest.
 So that whanne It Cam to the Nyht,
 they wenten to Armes Every wyht,
 And Entreden In to thike Forest,
 Alle the Baronage bothe lest & Mest, 184
- and leften but fewe In that Castal,
 that forto Governen wondirly wel.
 thanne Anon, Aftyr the ferst kok krowe,
 these schepis Aryvede vppon A Rowe ; 188
- The ships arrive,
 the warriors dis-
 embark
 and whanne Owt Of here schepis that thei weren gon,
 Into a faire Medwe they Entred Anon,
 And Comanded here Men, I 3ow Ensure,
- and send for their
 armour.
 Forto don bringen hem here Armure ; 192
- and whanne that they with-Inne the Forest
 thowhten whanne here tyme was best,
 they prekenen here hors with gret Ire
 As swyft As Sparkle Owt Of fyre ; ✓ 196
- Then the ambush
 rushes out upon
 them ;
 bothe with lawnce and Ek with swerd,
 that ilke Meyne they Maden Aferd.
- and when the
 invaders would
 get back to their
 ships,
 they are attackt
 by another body
 of Calidoyne's
 men.
 and whanne they wolde han torned Ageyn
 streith to here Schepis In Certeyn ; 200
- That they Weren not War Offen Sykerle ;
 So that with Scharpe dyntes Inowe,
 that hedis & hondis Into that feld flowe. 204
- The defenders of
 the castle also
 come out,
 thanne to the Castal wolde they han gon,
 For Owt they wenden han ben Echon ;

thanne Entrede þere-Owt A gret Rowte,
and that Meyne fyl Al Abowte. 208

and therto the Mone schon ful bryht,
that they myhte knowe Eche wyht;
so þat on hem Of Sessoigne fil the scomfiture,
For ~~warned~~ they weren, & no thing sure, 212
and so sore ~~Abashed~~ Also they were,
that Echon weren they Slayn there.

And thus saveð Celidoigne his lond
be tweyne skelis, 3e Mown vndirstond, 216
bothe from famyne & Ek his Enemyes,
thus his lond there saveð he twyes.
and whanne that he was ded, God it wot,
he was beried and Entered At kamalot. 220

and Aftyr hym was Crowned kyng
his Sone Narpus, with-Owten lesyng.
whiche Same Narpus A son he hadde,
That Nasciens, be cristeneng Clepen he badde; 224
that In his tyme was A worthy Man,
For A bettyr body non Man knew than.

and Of this Nasciens there Cam Isswe
A worthy Body bothe good and trewe 228
wheche that was clepid Elayne the Gros,
A ful worthy Man and Of gret los.
and 3if that his fadyr A good Man were,
3it bettere was he, As I Can lere; 232
For moche levere he hadde ded to be,
that Ony thing to myspleasen God sekerle.

thanne Of this Eleyns decendid A kyng
that Isaies hyhte with-Owten lesyng, 236
that worschepede his God In Alle degre,
and for non thing neuere wroth sekerle.

the Fyfthe kyng, that of Isaies decended than,
hyhte Ionas, That was ryht A worthy Man; 240
and therto he was An hardy knyht,
and ful Of prowesse in Eche fyht;

and all the
Sessoiguers are
slain.

So Celidoigne
twice saves his
land.

He dies, and is
burid at Camelot.

His son Narpus
succeeds,

and has a son
callid Nasciens
(the Second),

whose son is callid
Elayne the Gros,
a worthy man.

From him de-
scends a king
callid Isaies.

The fift kyng
that descends
from Isaies is
callid Jonas.

- and holy Chirche he worschepede ay,
 With Al his Myht and strengthe Evereich a day. 244
 thanne Owt of gret Breteygne he gan to gone,
- He goes to Wales,
 and marries the
 daughter of
 Maroniex the
 king of Wales. and Into wales he wente thus sone,
 and wedded the kynges dowhter dere
 that hyhte Maroniex with-Owten dwere ; 248
- Her son is Aume,
 the king of Wales. On whom he be-gat the kyng Ayme,
 that kyng of wales was Sikerle.
 and this kyng Ayme longe lyved there,
- His son is
 Lancelot, and pere A sone he hadde, As 3e scholen here, 252
 whiche that lawncelot was his Name,
 A worthy knyht and Of gret Fame,
 that Owt Of wales he gan to Gon,
 and Entrede Into gret breteygne thus son ; 256
- who marries the
 daughter of the
 king of Ireland, and weddid A kynges dowhter Of Irlonde,
 As I do 3ow to vndirstonde.
 this lawncelot hadde Al his fadris good,
 and was A Man Of ful gret Mood, 260
- and has two sons, and tweyne sones he hadde that kynges were,
 and 3erto ful dowhty with-Owten dwere,
- callid Ban and
 Brons. the ton hihte baun, the oper brons hyhte,
 & bo3e weren Men Of ful gret Myhte. 264
- Ban has three
 sons, This bans Of Baynoic thre sones hadde,
 as In storrye here it is I-Radde,
 where-offen On A bastard was,
 hos Name it scheweth In this plas ; 268
- Hector, a bastard
 (Fr. Aector des
 mores), And hector that Bastard hyhte,
 that Aftyр was Man Of gret Myhte ;
- Lawncelot, the tothir, Lawncelot was his Name ;
- and Boors. the thridde hyhte Boors, two men of fame. 272
- Boors has two
 sons, this Boors Aftyр was A worthy kyng,
 and hadde twey sones both fair and 3yng ;
- Lyoniax and
 young Boors. the ton, Lyoniax was Clepid ful Ryht,
 the tothir, 3onge Boors, Aftyр A man of Myht. 276
- But of Lancelot
 the grandfather
 of Ban but Lawncelot, that was the graunt fadyр of Ban,
 Of him Merveilles weren there than

whiche that Owhten not to ben forȝete,
but In Remembraunce It is put ȝite ;
and I schal ȝow tellen with good wille
what was the Resown and the skylle.

This same man that lawncelot hyhte,
was A man of ful gret Myhte,
and not A bettere with Inne his Rem
that born was Of Ony barntem.

besides the Cyte there he Abod,
A ful fair Castel besides there stood ;
where-Inne A lady dwellede In Certeine
that was weddid to A Cosyn germeine
to Selidoigne that worthy kyng,

he was Cosyn with-Owten lesyng ;
And the fairest lady forsothe sche was
Of Al grete Bretayne In Ony plas ;
And therto sche was the beste womman
that Ony wyht Owher knew than,
and ȝerto Of hygh lyf, and Of good,
and Also benygne Of herte & Mood ;
and Alwey hire tresses behinden hire was dyht, ✓
that weren schineng As torche lyht ;

For that myhte sche not hyden In non wyse,
It schon so bryht As thing of pryse ;
And euere was this lady ful Of Bownte,
and worschepede god In Eche degre ;
So that fore hire bownte desired lawncelot
to knowen that lady, As I wel wot ;
and so Often tymes hire he wente to se,
And this storye here telles Me ;
And for that ladyes gret goodnesse
ful Often tymes he gan thedir prese.

This lawncelot loved this lady ful hot,
and she hym Aȝen, so god It wot,
And Eche Often wenten the tothir to se ;
& as Encombred peple ful Sekerle

280

are wonderful
things told,
which should not
be forgotten.

284

288

Beside his city is
a fair castle,

wherein dwells a
lady married to a
cousin of Cell-
doyne's.

292

She is the fairest
and best woman
of Britain,

296

300

and her hair
shines like torch-
light.

304

King Lancelot
desires to know
her,

308

and often goes to
see her for the
sake of her great
goodness.

312

Then the foolish
people.

- that Syen the Cowntenaunce Of hem tweyne,
vppon hem falsly demede Certaygne, 316
- "acombred with
the devil," that with the devel Acombred were,
On hem they lyeden falsly there ;
- say they love each
other in folly, and seyden þat the kyng lovede that lady hot,
and sche him In folye, kyng lawncelot. 320
and so long they spoken Of this thing,
- and it comes to
her lord's eare.
One of his
brethren
advyses him to be
avengd on
King Lancelot. So that it Cam to hire lordis hering :
thanne seide to hym On of his bretheren dere,
Sire, let vs Ones Conseillen In fere, 324
For sothe 3e ne werke not worth Also
That suffren kyng LaWncelot thus to do ;
that he scholde don 3ow swich velonye,
3owre wyf to loven In lecherye ; 328
and forto don 3ow swich dishonowr,
Owther 3ow velonye to Awayten In Ony Owre ;
and 3if it belonged to me, be my lyve
On hym scholde I ben venged as blyve." 332
- Her husband is
much surprisd,
and "Now Certes, quod this goodman tho,
I Merveille Sore. And it scholde be so
that the kyng Ony velonye scholde wayten Me,
Owther Ony schame In Ony degre, 336
I wolde ben Avenged ful vtterly
vppon his body ful venvageblely."
- His kinsman
assures him it is
true, "Now Mown 3e schese whethir 3e wilen Avenged be,
For As 3ow I haue told, it is ful sekerle." 340
and the duke
vows vengeance. Thanne quod this dewk to hym Ageyn,
"On hym schal I ben venged In certeyn
Al so sone As that I may
Tyme and space haue Ony day." 344
thus here wordis leften they tho,
and Eche from Othir departyd þanne fro.
and this thing happede In the Mydlent,
and Ek passioun tyme was Entred verament, 348
Also the tyme Of Pask Entrede ful Ny.
thanne Cam Often this kyng trewly

- To this lady there that sche was,
 And Ellis wente *his* goode lady to his plas ; 352 and Lancelot and
 For they ne loveden In non Synne, the lady meet
 Ne non swich vnclennesse was hem betwynne ; often,
 But for the grete delyt that they hadden bothe,
 Al Of Goddis Seruise to talken for-sothe, 356 and talk of the
 that wondir gret Merveil it was to wyt, service of God.
 how so gretly bope there-Inne gonze delyt.
 So that it happed it befyl On goode fryday,
 that the kyng Into þ^e forest Perylouse took þ^e way, 360 On Good Friday
 and Barefoot wente for goddis Sake Lancelot goes
 whiche that daye for hym deth gan take ; barefoot into
 and wente to heren Seruise At that tyde, the Forest
 Of An holy Ermyt there besyde, 364 hermit, Perilous to a
 and hym Self but the thridde persone with him,
 that In that forest wenten Al Alone,
 whanne the kyng to thermytage was Trewely
 he And his tweyne felawes In Compenie, 368
 the dewk hym aspyde Anon,
 And On hym thowhte to ben venged wel son
 Of that fal[s] Felonye that he thowhte
 that with Cursidnesse Into his herte was browhte. 372
 It happede the kyng hadde herd his seruise,
 and worschepede his God In Many A wyse,
 and Of that Ermyt took Confesciown,
 & for his Synnes penaunce And Absoluciown, 376
 and from thermytage he gan to Gon. confesses to the
 hermit, and is
 absolvd,
 and leaves the
 hermitage.
 thus sone A gret thurst Cam hym vppon ; Being thirsty,
 thanne tornede he Anon to A fowntaygne he stoops to drink
 that there besides was In Certaygne. 380 at a fountain.
 Anon down he Enclynede to the Brynkke
 Of that Fayr water Forto drynkke,
 and this dewk Cam hym be-hynde
 As An vntrewe Man and vnkynde, 384
 and with his swerd smot Of his hed, The duke comes
 that Into the welle it Fyl that Sted. treacherously
 behind him,
 cuts off his head,
 and it falls into
 the well.

- So whanne the hed In the welle he say,
 hym thowhte he was wel I-venge'd that day, 388
 and on the body More Avenged wolde he be ;
 Anon to the welle he gan to fle,
 The hed Aȝen vpe forto han take ;
- [leaf 88] But God Anon WroWhite Myracle For his Sake. 392
 he putte his hond Anon Into the welle,
 that hed vp to taken ful snelle,
 and that water that Cold was before,
 Anon brenneng hot it be-Cam thore, 396
 and with grete walmes¹ it boyllede so faste,
 that the dewkes hondis it brende In haste
 Er Owt Of the water he myhte hem have :
 hym hadde ben bettere they hadden ben Save. 400
 whanne he beheld this Miracle Anon,
- Then he sees that thanne wiste he wel that he hadde Evel I-don ;
 he has done evil. and that god on him veniaunce hadde take,
 For that he wrowht the kyng Swich wrake ; 404
 thanne seide he to hem that with hym were,
 "let vs beryen this Body now here,
 that non Man ne wete how I haue I-do,
 how that I thus falsly the kyng dide slo." 408
 whanne that they herden this Ilke thing,
 thus sone they dyden his Byddyng ;
 and to-forn the Ermytage hym Beryed there,
 As they Cowden Oper Myhten with drery Chere ; 412
 and thanne towardis here Castel they gonne to gon.
- They meet a child, thus sone with A ȝong Child Metten they Anon,
 and to the dewk he seide with-Owten lettyng,
 "Sire dewk, newe tydynges I do ȝow bryng, 416
 whiche that ben harde and ful Merveillouse.
 at ȝoure Castel there is Swich tenebrowse,
 that No man there Other May se ;
 and this began at Mydday ful sekirle." 420
 whanne the kyng these tydynges gan here,
 Anon he sorwede and qwook for fere.
- The duke tries to take Lancelot's head out,
 but the water becomes boiling hot, and scalds the duke's hands.
 [1 Fr. ondas]
- He bids his followers bury the body that no man may know what is done.
- They meet a child, who tells the duke that a thick darkness has fallen over his castle at midday.

- "Certes," quod he, "ful Evele haue I do,
that kyng Lawncelot thus dide I slo." 424 The duke repents
of the murder of
Lancelot,
- thanne seide his Compemye to hym Anon,
"Sire, Into som Oper partye so let vs gon."
"Nay, Certes," quod the dewk Anon tho,
"I wyle Gon And proven ȝif it be so." 428
and whanne that he Cam to his Castel,
Alle this derknesse he Say ful wel ;
and As sone as vnder the ȝate was he gon,
On hym there fyl a gret kernel of ston, 432 a great block of
stone falls on him,
and on those who
consented to the
murder.
- And Ouercovered hym bothe tope and to,
And Ek hem that to thyke Felonye Assented Also.
Thus Owre lord venged kyng Lawncelot certayn,
that so falsly the dewk hadde slayn. 436 So Lancelot is
avengd.
- and Evere stille boyllid that welle
tyl worthy Galaaz Cam, As Aventure befelle,
and Mo Miracles God schewede there
For that worthy kyng so dere. 440
- For whanne Over hym his tombe was Mad,
droles of ful Red blood Owt It ȝald
Owt Of the tombe In theke same sted,
Eche day þe same Owr he smot Of his hed ; 444
and of so gret vertw this Ilke blood was,
that there Cam Neuere knyht In to that plas,
thowgh he were wownded Neuere so sore,
and with that Blood towched hym thore, 448
that thus sone Anon hol scholde he be
Of Alle his wowndes ful Sekerle.
- This Merveylle ful wyde Gan to sprynge,
Abowtes In the Contre As for A merveillous thinge. 452
thider Cam bothe knyht and Sqwer Anon,
bothe Riche and Powre, as they Myhten gon,
that weren wounded, Maymed and Alle Sore,
Anon here helthe hadden they thore. 456 and come to be
heald.

So that it be-fyl vppon A day
afrom the same tombe, as I ȝow say,

- One day a lion
pulls down a hart
close to the tomb.
- A lyown An hert there gan chase,
and afor the tombe down gan hym Rase, 460
that Folk that weren there faste by,
It behelden and Syen trewely,
how þat the hert he took and þere it Slowghe,
and On hym gan feden faste I-nowghe. 464
- Another lion,
hungry and angry,
follows him,
and would take
the first lion's
prey
but he resists,
- thus sone Cam Anothir wilde lyown there,
Enfamyned and hungrey not þat he were,
and wolde han had the tothir lyowns pray,
but he it nolde Suffren to be born Away, 468
but defended his viaunde wondir sore,
So that to-gederis they fowhten thore ;
and ful longe durede this Melle
betwene the two lyowns Sikerle, 472
- and they fight
tremendously till
both are nearly
dead.
- So what with here teeth and with here pawe,
Eche lyown hadde Nygh Other I-slawe,
So that Manye woundes they hadden bothe,
the leste hadde ten, I sey ȝow for sothe. 476
- and whanne they hadden thus long I-fowghte
that Nethir lyown of here lyf ne Rowghte,
the ferste lyown to the tombe gan go,—
and happede Abowtis Midday was it tho,— 480
and the tombe owt blood gan ȝelde ;
thedir wente þis lyown As he myht hym welde,
and likked Of that blood Anon,
and þere-with towchede his wowndis Echon ; 484
thanne thus sone as hol he was
As Ewere to forn tyme In Ony plas.
- The first lion
licks the drops of
blood from the
tomb,
- and whanne the tothir beheld al this,
Anon thedir wente he with-Owten Mys, 488
and thus sone I-kevered was he
As hol as his felawe Sikerle,
So that betwixen hem was Raste and pes
Euerelastyng Aftyf with-Owten lea. 492
- touches his
wounds with it,
and is heald.
- and there is peace
between them.
- One lies down at
the head of the
tomb, the other
at the foot,
- the ton lyown Cowched him at his feet,
and the tothir atte the hed, nolde he not leet,

| | | |
|--|-----|--|
| and kepten this tombe ful strongly, So that Non knyht was so hardy— | 496 | and they guard it from all comers, |
| though they weren wounded—hele to fette, that thyke two lyowns ne wolde hem lette; and ȝif with strengthe Ony thedyr gonne gon, that these lyowns hem wolde slen Anon, | 500 | |
| For bothe be day and Ek be Nyht they kepten that tombe, I ȝow plyht; and whanne that forhungred that they were, the Ton wente On purchas, þ ^e toper lefte there; and thus these lyowns Gonnen On to take Til the tyme that Cam Lawncelot de lake; and that he there Slowgh hem bothe tweyne, As to vs this Storye here Scheweth Certeyne. | 504 | taking it in turns to go and hunt for food. |
| Now Of Al this storie haue I mad An Ende That Isswede Of Celidoyne; & now forþere to wende, And Of Anothir Brawnch moste we be-Gynne, Of the storye that we Clepen Prophet Merllyne | 508 | At last comes Lancelot du Lac and slays them both. |
| Wiche that Maister Robert Of Borrown, Owt Of latyn it translated hol & Som, Onlich Into the langage Of Frawnce This storie he drowgh be Aventure and Chaunce, | 512 | Now I have finisht the story of Celidoyne's race; and we must begin the Story of Merlin, |
| And doth Merllyne Iusten ¹ with Sank Ryal; For þ ^e ton storie the tothir Medlyth withal, After the setting Of the forseid Robert, That somtym it translated in Middilerd. | 516 | which Master Robert de Borron translated from Latin into French, and which belongs to the story of Sank Ryal. [¹ Fr. <i>adlonster</i>] |
| And I, As An vnkonng Man treWely, Into Englisch haue drawn this Story; And though that to ȝow not plesyng It be, ȝit that ful Excused ȝe wolde hauen Me, Of my neclegence and vnkonngenge On Me to taken swich A thinge Into Owre Modris tonge for to Endite, The swettere to sowne to More and lyte; And more Cler to ȝoure vndirstondyng Thanne Owther Frensch Oþer latyn, to my sopposing; | 520 | Now as I, a simple man, have translated this story into Englich, excuse my negligence and mistakes, as I supposed you would understand it better in our mother tongue |
| | 524 | |
| | 528 | |
| | | than in French or Latin. |

Before the end of the story,
pray for me, And perfore Atte the Ende Of this Storye
 A pater noster 3e wolden for me preye, 532

Herry Lonelich, For me that herry Lonelich hyhte ;
 And greteth Oure lady ful Of Myhte ;
 Hertelich with An Ave that 3e hire bede,
that this book may be brought
to a good end. This processe the bettere I myhte procede, 536
 And bringen this book to A Good Ende.

 Now therto Iesu Crist grace me sende ;
 And that an Ende there-Offen myhte be,
Now, goode lord, graunt me for Charyte. 540

[The French text, Additional MS, 10,292, ends thus :
Explicit li commencement de lestoire del saint
graal. Et chi apres uient lestoire de merlin. Diex
nous maint tous a boine fin. Amen.]

APPENDIX.

THE INCESTUOUS BEGETTING BY ARTHUR OF MORDRED,
WHO AFTERWARDS SLEW HIM FOR HIS SIN,
AS MERLIN PROPHESED.

THE BIRTHE AND THE ENGENDRURE OF
MORDRET.

From Lonelich's translation of *Merlin* (Corp. MS. fol. 135, col. 1.)

[See p. 339 of the Text.]

| | | |
|--|----|-------------------|
| Soth hit is, that kyng lothis wyf | | King Lot's wife |
| was kyng Artheuris soster with-Owten stryf, | | was Arthur's |
| Ryht evene fully In the same degre | | sister. |
| as was kyng Newtris wyf Sekerle. | 4 | |
| this lady bar be hire lord Loth the kyng | | |
| fowre worthy childeren with-Owten lesing, | | She had 4 |
| Gawnenet, Agravains, and sire Garrers, | | children by her |
| Gaheryes, foure knyhtes bothe goode and fers. | 8 | husband, |
| On the tothyr syde was Sire Mordret, | | and one, |
| hire Eldest sone with-Owten let, | | Mordred, |
| whiche that On hire be Artheur Engendrid was ; | | by her brother |
| and wyle 3e now heren, be A wondyr Cas ; | 12 | Arthur ; |
| For I thenke to tellen 3ow Every del | | |
| how he was begeten On hire ful snel, | | and I'll tell you |
| So thanne the betters May this storye | | how this befell. |
| ben More Alowed ful Sekerlye. | 16 | |
| For Mani Men knowen not how pat it was | | |
| Of his be-geteng, ne nowht the Cas ; | | |
| therefore they preisen it moche the lasse ; | | |
| For they ben vnkneweng Of day & plase. | 20 | |

- byt behappede, As I 3ow schal say,
 that the Barons Alle vppon a day
 Of þe Rewm Of logres assembled were
 At kerdyf In Wales, with-Owten dwere, 24
 there forto chesen hem A newe kyng
 after vter pendragoun with-Owten lesyng,
 so that kyng loth with him gan lede
 with hym his wyf Into that stede ; 28
 and so dyden Oper barons Also
 that here wyves dyde with hem go.
 So that kyng loth I-logged he was,
 and Alle his Meyne, In A ful fair plas, 32
 In wheche place Antron Ilogged was he,
 and with him Sire kay ful Certainle ;
 and artheur ful previly Ilogged he was
 In þe kyngges chombre, so fil the Cas. 36
 And Whanne Kyng Loth to Mete Was Set,
 aftir Antron he sante with-Owten let,
 and Also Anon Aftyr Sire kay,
 that but A 3ong knyht was that day ; 40
 So þat kyng loth Ordeyned there
 that Antron & Sire kay Ilogged were
 In his Owne Chambre ful prevyly ;
 and 3ong Artheur was logged faste by 44
 At thentre Of the Chambre In A kornor,
 as befyl that tyme for A worthy sqwyer.
 This Artheur was a faire 3ong Man,
 and mochel Of Norture that tyme he kan, 48
 and that lady he was fayn to plesse,
 & ek to kyng loth to don him Ese.
 This lady was bothe fayr & 3yng,
 And a good womman ouer alle thing, 52
 whom that Artheur lovede prevyly,
 but sche ne rowhte, sche wiste not sikerly ;
 for stedfast sche was to hire Lord,
 and him to plesse At his Owne Acord. 56

All the British
barons were
at Cardiff,

to choose a
successor to
Uther Pendragon.

Arthur was lodged
in King Lot's
chamber,

in a corner in
the entry,
as squires were.

This fair young
Arthur lov'd Lot's
fair wife.

So hit behappede, As I ȝow say,
that Al the Baronage hadde taken A day
at the Blake Cros to Meten In fere,
there forto touchen Of here Matere.

60

So On the Nyht before hit happede tho
that kyng loth scholde thider go,
he charged prevyly his Meyne
that hors and harneis Redy scholde be
At Midnyght with him forto gon :
thus prevyly he charged hem Everichon.

64

So that his Meyne verament
Fulfilde In haste his Comaundement :
vnknownen the lady of Alle this thing,
ful prevyly from hire wente he stalkyng,
And In hire bed lefte hire styлле On slepe,
for Of his goyng took sche non kepe.

68

The night before
a meeting of the
Barons at the
Black Cross,

King Lot stole
quietly from his
wife's bed,
and left her
sleeping.

72

and Artheur that wel knew of Al this,
that In that Corner þere lay Iwys,
took good kepe Of the kynges goyng,
and ful prevyly to here bed wente he stalkyng ;
and there he turnede hym bothe to & fro,
but ȝit this lady On slepe was tho.

76 Arthur got into
her bed,

So as hit happede, this kas gan gon ;
this lady Awok, and hire tornede Anon,
and him Enbraced Al In hire Slepe,
that Of non Othir took sche non kepe
but Of hire Owne lord so dere,
weneng to hire to ben hire fere.

80 and when she
woke, she
embraced him.

84

And whanne that Arthewr felte this,
thanne wiste he wel with-Owten Mys
that Of hym sche took non kepe
but as A womman that was In slepe.

88

So that he Embraced hire Ageyn,
and so be hire he lay In Certeyn ;
where-offen the lady ful Ioyful was,
sche wende hire Lord hadde ben In pat plas.

He returned it,
lay with her,

92

- and that Nyht, in Certein to say,
 was Mordres begeten with-Owten delay
 In this Maner As 3e now here.
 And whanne that Artheur his wil hadde there, 96
 he ne slepte non Maner thing
 tyl that lady was fallen In Slombring.
 thanne stalkyd Artheur previliche Away,
 For perof ne wyste non, the sothe to say, 100
 Tyl On the Morwe, As hit gan falle,
 that hym self hit tolde In the halle
 whanne sche was set At hire denere,
 and Artheur as hire kervere knelede there. 104
 So that hit happede tho this lady gent,
 Of his long knelyng took good Entent.
 He knelt to her. Of his long knelyng took good Entent.
 She bade him rise. "leve sevs," sche saide, "3ong Bachelere,
 Ful long 3ow thinken that 3e knelen her." 108
 And he AnsWerede Ful boldliche Ageyn,
 "to longe may I not knelen Certeyn ;
 He thankt her for her great kindness to him, For I ne may not deserven the grete bownte,
 Myn Owne lady, that 3e han don for me." 112
 thanne axede this lady Anon Ryht,
 "what bowntes hen tho, gentyl wyht?"
 thanne seide Artheur, "Certeinle
 that for him discouered scholde hit neuere be ; 116
 Ne non thyng to hire he wolde discrye,
 but 3if Of trowthe sche wolde hym Affye,
 that neuer sche scholde discouere to non Creature ;
 and got her to promise, if he told her what it was, And Also Anothir thing sche schold hym Sure, 120
 that harm to his body scholde sche neuere do,
 ne be hire to ben purchased nether to ne fro."
 And sche hire trowthe Ensured hym ful son,
 As womman Of that Mater took kepe non. 124
 thanne Anon Arthewr gan hire to telle
 prevyly betwixen hem how hit be-felle,
 and In what Maner that he be hire lay,
 Al he hire tolde thike same day. 128

Anon this lady gan wexen Red,
 that for pure schame sche was ny ded ;
 but non wyht wiste Of here Covyne,
 for At that tyme wolde sche no more dyne,
 but let tables ben drawen verament,
 and ful faste to hire Chombre sche went.

The Queen
 blusht,

132

lo, thus 3onge Artheur be his soster lay
 that kyng Lothis wif was that day ;
 but hit behappede neuere Aftyr More ;
 and thus was Mordret of hire body bore ;
 For sche knew wel be tyme & space
 that be Arthewr with childe sche was.

and went to her
 room.

136

Whanne that the tydynges gonnen for to springe
 that this 3onge Artheur scholde be kyng,
 And this Mordret was tho Ibore,
 thanne In herte louede sche him wel more
 thanne Ony man cowde tellen that day ;
 but for hire lord sche dorste nowht say.

In due time, Mor-
 dred was born.

140

When Arthur was
 to be made king,

144

Lot's Queen
 lovd him
 frantically.

100

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